LIBRARY OF PRINCETON
SEP 18 1952
THEOLOGICAL SEMINARY

BS 651 .W8 1951
Wolff, Werner, 1904-
Changing concepts of the
Bible

CHANGING CONCEPTS
OF THE BIBLE

LIBRARY OF PRINCETON
SEP 18 1952
THEOLOGICAL SEMINARY

CHANGING CONCEPTS OF THE BIBLE

A Psychological Analysis of its Words Symbols and Beliefs

BY WERNER WOLFF

HERMITAGE HOUSE, INC.
NEW YORK, N.Y.

Copyright, 1951, by Werner Wolff. All rights reserved. No part of this book may be reproduced in any form without permission in writing from the publisher, except by a reviewer who wishes to quote brief passages in connection with a review.

FIRST EDITION

Manufactured in the United States of America
By American Book-Knickerbocker Press, Inc., New York

I was first drawn to the problems of God, life and death upon the death of my mother when I was fourteen years of age. In the midst of my work I found that Philo of Alexandria was the first who discovered the symbolic meaning of the Bible.

It is to the memories of my mother, of Philo, and of the Jews who died for their faith in German concentration camps that I dedicate this book.

> *For inquire, I pray thee, of the former age,*
> *And apply thyself to that which their fathers have searched*
> *out.*—Job 8:8.

We searched for it in Hellas and then in Rome, we looked for it in the arts, we put our trust in the sciences. We want nothing but to know a meaning of the world we live in. We know this meaning is not the reality; it is our mind that relates us to things. We want a design, a rule of the game, so that we can predict and understand the pattern of our existence. The search for a lost synthesis and for the key to understanding it motivated the present study. Ancient civilizations, we know, lived *such a design.*

In ancient times the world was one. What we now call the world of physics, the world of sociology, the world of psychology and the world of philosophy was one integrated system. This unity gave man trust in the world. I therefore looked for this lost synthesis in the Bible which once gave the values to our culture. I know the Bible's synthesis cannot become the synthesis of our times, since thousands of years separate us from its culture. But its rediscovery can give us trust in the possibility of constructing a new model of the universe, an ideology in which we may believe. This may give meaning to man's questions, not as an answer in reality but as a working hypothesis in imagination.

PREFACE

THE SUBTITLE of the present book, *A Psychological Analysis of its Words, Symbols and Beliefs,* indicates the frame of reference of this study. Personality, my main field of investigation, is revealed by the specific use of words through which the individual communicates himself, by his symbolic expression of behavior, and by the beliefs that motivate and guide him. Since the individual is part of his environment and culture, the study of the individual implies a study of his background. In this way the psychology of the individual is related to his environment and his culture.

Our culture is a system of values which has its origin in the Judeo-Christian tradition, transmitted through the Bible. But within the stream of cultural development the old concepts have changed. In ancient languages each word has a manifold meaning and since there are many meanings to select from, the translators of the Bible took that meaning which fitted best into the thought pattern of their own time, thus transforming the ancient concepts. The present book is an effort toward retranslating the material into the thoughts of those from whom it originated in order "to understand a problem and a figure, the words of the wise, and their dark sayings" (Proverbs 1:6). If we understand each Biblical story as "a problem and a figure," then we may consider it as mythology in the sense of the ancients, or as philosophy in the modern sense. It is an attempt to *interpret,* not to *describe.* The confusion between an interpretation and a description of reality created the greatest obstacle to an objective approach to Biblical concepts.

My validation of the original meanings is based upon three approaches. One is a comparative study of the thinking of coexistent civilizations. Abraham, for example, came from Babylon and Moses came from Egypt; actually, the thinking of both civilizations finds its reflection in the Bible. The translation of a concept, therefore, seems to be supported by similar concepts appearing in neighboring civilizations. A second support is given by the context of the sacred books themselves. Since they were the most precious treasure of the civilization, these books were reexamined again and again by the priests or editors so that contradictions and mistakes seem to have been excluded. Thus a guide for the true meaning is the dissolution of those contradictions that are found in former translations. A third support is furnished by rediscovering the ancient world-conception which interrelates the meaning of words, symbols and beliefs into an integrated pattern. Although the various Biblical books were written at different time periods the imagery and figures of thought were conserved over the long periods of development, and the ancient editor unified them into a whole. Hence the Biblical concepts and images of various authors may be treated as thoughts and associations of one and the same person.

The psychological implications of my approach consist in the introduction of a new method; namely, a cultural analysis as compared with an individual analysis. Such a cultural analysis reveals a layer of expression that is patterned by categories of thinking which are different from our own.

The anthropological point of view considers the Bible as a product of a primitive mentality, corresponding to a childhood stage of mankind. The present findings offer a new perspective since the elaborate philosophical model of the universe, hidden in the ancient sources, is anything but child-like.

The historical approach receives a new meaning when we discover that many leading figures and events have a symbolic significance. Frequently the combination of imaginary and empirical data serves to show the philosophic-symbolic implications of empirical events.

Many theological points of view seem to be challenged by observations which indicate that many of our religious beliefs are based upon misconceptions of the ancient texts.

It is through a semantic approach that we become aware that the meanings and values of words express changing concepts, and that the changing concepts of the Bible have changed civilizations.

My Biblical studies are based upon extensive researches in archaic thinking, published since 1929 in several papers (479, 481, 482, 484, 485, 486) and books (480, 483).* The present volume has been conceived as the first of a larger study, *Symbolism in the Bible.* This first volume analyzes the story of the world's creation (Gen. 1:1). The second volume is planned to deal with the story of man's fall (Gen. 1:2), and the third volume with the story of human development (Gen. 1:3-11).

My study is based on the Hebrew source and the Greek and Latin translations. Each verse is first presented in the translation of the American Standardized Version and after an analysis of its meaning, according to the available sources, my own translation is given. The rediscovery of the main concepts presented in this volume is my own, although I was stimulated by many ancient and modern hints through sources referred to in the bibliography.

I gratefully acknowledge the support I received in various countries. My anthropological research was supported by Richard Thurnwald and William Stern in Germany, by Emilio Mira, the Spanish Ministry of Education and the University of Barcelona in Spain, by the Société d'Ethnographie in France, and by the late Franz Boas in this country. Those who with their interest stimulated my studies are too many to be enumerated here; I wish to thank them in toto, though I should like to acknowledge especially the stimulating discussions I had with Charles Harold Gray, the late Otis Lee, and Erwin Loewenson. I express my gratitude to Nancy Roodenburg for her careful editing of the manuscript, and to M. U. Sheldon for his helpful suggestions during the preparation of the book.

Last but not least I wish to state especial indebtedness to my wife who, untiringly, helped me with the research in the main libraries of Europe and in this country and with the various versions of the present manuscript.

---

* The figures appearing in parentheses throughout the text refer to the bibliographical references.

I list below the various works and their publishers from which I have had occasion to quote in order to substantiate or develop my thesis. The quotations are numbered; the numbers refer the reader to the extensive bibliography at the back of the book. The list below also contains the sources of the illustrations I have used. References in the text to the illustrations are numbered; and these numbers also refer to the bibliography which gives complete data on the illustrations.

Bishop Museum, Honolulu, from their Bulletin, *Polynesian Religion* by E. S. Handy.

Christian Literature Company, New York, from Upanishads House by M. Müller.

Columbia University Press, New York, from "Influence of Psychiatry on Anthropology in America During the Past One Hundred Years" by C. Kluckhohn in *One Hundred Years of American Psychiatry*.

Crocker and Brewster, Boston, from *A Hebrew and English Lexicon of The Old Testament* by W. Gesenius.

Harper & Brothers, New York, from *In the Beginning* by S. Goldman, and *The Perennial Philosophy* by A. Huxley.

George Harrap & Company, London, from *A History of Hebrew Civilization* by A. Bertholet.

Harvard University Press, Cambridge, from *Elements of Buddhist Iconography* by A. Coomaraswamy, and *On the Account of the World's Creation Given by Moses* and *On the Contemplative Life* by Philo and *Moralia* by Plutarch.

International Council of Religious Education, Chicago, from *The American Standardized Version of the Bible.*

Alfred Knopf, Inc., New York, from *History of Buddhist Thought* by E. Thomas.

Macmillan Company, New York, from *The Mysterious Universe* by J. Jeans.

Metropolitan Museum of Art, New York, from their *Bulletin.*

Oxford University Press, New York, from *The New Century Bible* by W. Bennett.

G. P. Putnam's Sons, New York, from *Civilization of Babylonia and Assyria* by M. Jastrow.

Routledge and Kegan Paul, London, from *Israel From Its Beginnings to the Middle of the Eighth Century* by A. Lods.

Schocken Books, Inc., New York, from *Major Trends in Jewish Mysticism* by G. G. Scholem.

Charles Scribner's Sons, New York, from *Encyclopedia of Religion and Ethics* by J. Hastings, and *Nature and Destiny of Man* by R. Niebuhr.

Shapiro and Vallentine, London, from *The Jewish Religion* by M. Friedlaender.

Viking Press, New York, from *The Bible of the World* by R. O. Ballou.

Annandale-on-Hudson, New York, January, 1951.

THE FIRST STORY OF THE WORLD'S CREATION

After King James Version made during the years 1604 to 1611 by fifty-four learned men of the Church of England.*

CHAPTER 1

IN THE BEGINNING God created the heaven and the earth.

2 And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that *it was* good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 ¶ And God said, Let there be firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 ¶ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

---

* We refer later to the American Standardized Version which is more accepted by Biblical scholars. We give here the text in the King James Version, which to most people is more at hand. By comparing both versions the reader can further study the changing concepts of the Bible.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth.

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

26 ¶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have do-

minion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in which *is* the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth wherein *there is* life, *I have* given every green herb for meat: and it was so.

31 And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

CHAPTER 2

THUS THE HEAVENS and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

4 ¶ These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens. . . .

TABLE OF CONTENTS

Preface page

The First Story of the World's Creation

PART 1: THE FOUNDATION

1: The Problem

The Origin of the Bible 27
The Symbolic Interpretation of the World 30
Bible Criticism 33
Motivation in Bible Research 35
The Catholic Position towards Biblical Research 38
The Anthropological and the Psychological Approaches to the Bible 41
The Bible and the Problem of God and Reality 43
The Bible and Jewish Mysticism 45
Metapsychology in Bible Research 52

2: Bereshijt–The Foundation

The Paradox 58
God's Spirit and the Concept of Polarity 59
The Heavens and the World-egg 63
Imagination and Reality 66
The Process of Creating 71
The Structure of the Beginning 72

3: Tohu Wa Bohu–Confusion and Emptiness

The Primeval Chaos 75
The First Light as Lightning 77
The Dynamics of Creation 81
The Creative Act of Seeing 83

The Good as Balance 86
Division and Differentiation 90
The Calling into Function 91
God's Day and the Concept of Time 92
4: Rakia—The Hollow World-Mountain
The Heavenly Dome 94
The World-Mountain in Various Cultures 96
The Location of the Paradise 97
The World-Prison 102
The World-Waters 104
A Key to the Lost Meaning of the Creation Story 105

PART 2: THE LAW
5: Jabesh—The Glowing Earth
The World-Retort and the Alchemistic Concept 111
Anti-Confusion Laws 116
The Law of the Species 118
The Man-Made Law 119
6: Otot—The Signs of the World
The Structure of Light 122
The Zodiac and the Astrological World-System 123
The Concept of Energetic Fields 126
World-Ages and Mythical History 129
The Length of God's Day 130
The Hebrew World-Cycle 135
The Zodiac Signs as Psychological Symbols 139
The Solar Concept 140
The Lunar Concept 141
Solar and Lunar Man 143
Rule and Hierarchy 145
The Conjunction of Metaphysical Forces in the Individual 148
The Heavenly Hieroglyphics 150
The Book of Life 153
Man's Cosmic Journey 154
7: Nefesh-Chajah—The Soul
The Symbolic Significance of Water 158
The Male-Female Principle of the Soul 159
The Vital and the Spiritual Principles of the Soul 160
The Pre-existence of the Soul 163

The Union of Opposites 164
Fish and Bird as Symbols 167
The Four Faces of the Monster 170
Tanin, the Force of Transformation 173
Leviathan, the Irrational Force 175
Behemoth, the Power of Meditation 177
Rahab, Sex and Drive 179
Man and the Monster 180
The Monster of Death 181
The Underworld as Foundation Material 182
Rebirth through the Monster 185
The Monster of Fate 187

PART 3: THE ENERGY

8: Barach—The Transmission of Energy

The Functions of Blessing 193
The Invocation of Polar Forces 194
Right-hand and Left-hand Energy 196
The Law of Direction 200
The Law of Effect 201
The Law of Transfer 204
The Energy Pattern 204
The Transmission, Fixation and Configuration of Energy 205

9: Adam—Man and the Universe

The Unity of Development 209
The Animals as Symbols of Psychological Principles 210
Cattle as Symbol 211
The Creeping Animals 212
The Beasts 212
The Anthropomorphic Symbol of God 213
God as Paradox 215
The Concept of God as Immanent 217
The Metaphysical Contact between God and Man 218
The God-Energy 219
Man as God's Shadow 222
The World of Unreality 222
Man as God's Correspondence 224
The Concept of Correspondence 225

Traditional Interpretations of Man's Likeness to God 228
Volcanic Man 229
The Creative Dust 233
Magnetic Man 235

10: Radah—The Dominion of the Mind

Dominion 242
The Upper and the Lower 244
The Dominion of Reason over Emotion 246
Degrees of Self-Dominion 252
The Concept of Power 253
Struggle and Non-Resistance 255
The Plan and Realization of Man 256
The Bisexual Being 257
Male-Female as Psychological Characteristics 259
The Fear of the Creature 262
The Four Directions of Man's Energy 264

11: Achal—The Absorption of Energy

Life-Principles 267
Herbs as Symbols of Vital Energy 268
Trees as Symbols of Spiritual Energy 270
The Male-Female Connotation of Herbs and Trees 273
The Tree as a Symbol of Transformation 275
The Tree as a Symbol of Polarity 276
Fruit and Flower as Crystallizations of Cosmic Force 277
The Flower as the Wheel of the Soul 280
The Embodiment of Creative and Destructive Force 282

PART 4: ETHICS

12: Kal—The Union

The Interrelationship of Forces 287
The Balanced Forces 289
The Process of Perfection 291
God's Struggle 293
The Formulas of Numbers 294
Seven and the Oath 295

The Formula of Danger 298
Numbers and the Periods of Creation 299
13: Shabat—The Creation of Meditation
The Sabbath of Renewal 303
The Moon as Symbol of Renewal 306
The Sacrifice of the Heart 306
The Cyclic Aspect of the Story of Creation 307
World-Creation, Rest and Dream 310
Meditation and Rest 311
14: Kadesh—The Holy
The Highest Manifestation of Creation 315
The Holy as Light 317
The Holy as Fire 319
The Transfer of the Holy 320
The Holy as Taboo 322
The Process of Transformation 323
The Polarity of the Holy 325
The Holy as a Psychological Force 327
The Concentration of the Holy 328
The Explosion of Holy Water 329
The Explosion of Holy Incense 332
The Explosion of the Holy Ark 333
Physical and Metaphysical Energy 334
The Preparation of the Holy 335
The House of Energy 339
The Priests as Conductors of the Holy 343
The Holy as the Center 345
15: Jehovah-Elohim—The Transformation
The New Name of God 348
Theogenesis 351
God as Elohim and as Jehovah 352
The Transformations of the Soul 355
16: The Story of Creation as a Mystery
The Meaning of the Mystery 362
Psychological Implications of the Mystery 362
Unio Mystica 365
17: The Postulates of Ethics in the Story of Creation
Activity 368
Control 369
Reason 370

Reciprocity and Responsibility 371
Strength 373
The Freedom of Will 374
Unity 376
Self-Government 378
Perfection 379
Re-Creation 381
18: The New Translation of the Story of the World's Creation 389

Appendix 397

Bibliography 413

Index 435

PART 1: THE FOUNDATION

CHAPTER 1: THE PROBLEM

OVER THOUSANDS of years the Bible has been more widely read and has had a deeper influence upon human development than any book ever conceived.* It has evoked the greatest variety of mental responses; the highest intensity of emotional reactions; and it has been the deepest source of inspiration for all forms of art. Mythical books with their dream-like images have a special appeal to what is commonly called the unconscious, based upon the fact that the fantasies about the unknown are here interrelated into a system in which the unexplainable phenomena of life are given a symbolic meaning.

The Origin of the Bible

The Bible as is known, is interwoven with stories which reach back to the dawn of mankind. The story of the world's creation has many similarities to the Babylonian creation epic; several investigators have shown the parallels between Babylonian myths and the Hebrew Genesis.** The Babylonian conception of heaven and hell, the Sumerian epic of paradise, Babylonian flood stories, the tower of Babel—all these concepts reappear in the Biblical story of the world's creation, and the Biblical narrator acknowledges that Abraham, the father of the nation, came from "Ur of the Chaldees." † These parallels suggested to some investigators that the religion of Israel was strongly influenced by that of Babylon.

---

* The Scriptures have been translated into 1068 languages.

** *See* 251, 274, 290, 309, 417, 473, 499.

† *See* 193, 206, 257, 290, 470.

Although all ancient Oriental civilizations draw upon common legendary sources, their use of this material is completely different, and the resulting pattern of a world-conception is unique. However, these parallels suggest that certain basic concepts of the Babylonians which are not manifest in the Biblical accounts may still underlie Biblical ways of thinking, that they may be premises which are not even explicitly mentioned in the stories of the Old Testament, but which appear with certain allusions. Indeed, concepts of Babylonian astrology, divination, magic and medicine have parallels in ancient Hebrew thought which determine the meaning of the Old Testament.*

The other great source of Biblical concepts is Egypt, where the Hebrews lived for 430 years (Ex. 12:40). Here also we find relationships between Egyptian mythology and the primeval history of the Hebrews, between Egyptian legends and Hebrew tradition and between Egyptian concepts and the wisdom-literature of Israel. Even similarities between the language of the Egyptians and that of the Old Testament have been observed. The Bible itself tells of the influence of Egyptian culture upon Joseph and the stories of Joseph, Exodus and Genesis find their correspondence in Egyptian records.** However, the conclusion is hardly justified that the Hebrew conception of the world was largely patterned by that of Egypt, as Freud assumed, (162) though certain concepts of the Egyptian mysteries, immortality and magic can still be traced in the Biblical accounts.†

The Hebrews also were in contact with the Persians and the Greeks, and the story of Solomon tells (I Kings 9:26) that the Hebrew fleet visited the ports of many countries. No wonder, therefore, that concepts similar to those of the Biblical authors can be found all over the world, reaching to India, China, Polynesia, and perhaps even to ancient America. A comparative study of religions (464) not only shows common thought patterns in ancient times, but elucidates allusions in the Old Testament which are only comprehensible in the light of comparative investigations. The basic Biblical concepts can only be understood from the world-conception of the ancient Orient taken as a whole. The element of mysticism, which played such a great role in Babylon and Egypt, in Persia, and with the Greeks,* left its traces in Hebrew thought. It also becomes recognizable with Judaism in the Greek period, from the rise of Alexander the Great, up to Philo, and in the mystical works of the Cabala. (155) This Jewish mysticism is an essential part of the Old Testament, as the apocalypses show, (76) and some of the ancient concepts have continued up to our time with the Hassidim. (64) All these relationships indicate that the Bible cannot be considered only as a book of history or as a collection of folk tales. It is basically a philosophy which, although influenced by the Greek, is upon the whole unique. (315)

---

* *See* 101, 123, 154, 426.

** *See* 235, 273, 448, 470, 495, 496.

† *See* 72, 220, 389, 465.

According to the present inquiry the Bible is not only the expression of a philosophy but of a metaphysics in the Aristotelian sense, namely, a metaphysics as a science. According to Aristotle (*Metaphysics,* Book IV, Chapter 1) metaphysics is a science investigating being as being and the attributes which belong to this. This means that existence (substance) is investigated with all its qualifications such as physical, social, ethical, psychological ones. The metaphysical statement must apply to all subject matter in all its qualifications. To Aristotle as well as to the Biblical thinker two concepts are applied to every thing:

1. That every thing is in motion.

2. That every thing consists of the known and the unknown; the known is its form and the unknown is its matter which, since every thing is in motion, is conceived as a force. Every thing is a combination of both, of form and matter.

These concepts have a threefold implication for Aristotle as well as for the Biblical thinker: Firstly, the universe is knowable. Secondly, man can know the universe. Thirdly, the universe is a universe in the very sense of the word; universe meaning literally "turned into one," implying that all sciences must be unified in order to approach it.

According to the Biblical metaphysics, which agrees with the general world conception of the ancient Orient, the patterns of the universe as conceived by astronomy and astrology have their correspondence in patterns of social organization as well as in the structure of man's soul, as described by ancient psychology. The concepts of physics are part of the concepts of metaphysics. The universe becomes knowable for man through a metaphysical system, expressed in a language of symbols.

---

* *See* 125, 163, 259, 363-5, 390, 416.

The Biblical books in our present canon were not written in a continuity, and even single books are a composite of parts written over time intervals up to 500 years. For instance, songs in the book of Genesis, such as the song of Lamech, were supposedly written about 1000 B.C.; the second story of creation about 850 B.C.; the first story of creation about 750 B.C., or later; and editorial work on these stories took place between 597 and 444, the time of the rebuilding of the walls of Jerusalem. It is said that Ezra, the Scribe, made the final edition about 300 B.C. Hence, the Bible reflects the concepts of many civilizations and is a distillation of fundamental thoughts developed over half a millennium. The manuscripts of the Old Testament do not go back further than 350 A.D., and they were not written in the original Hebrew, but are manuscripts of the Greek Bible, the Septuaginta. The translation from Hebrew into Greek was made in Alexandria about 275 B.C. by seventy savants (therefore called septuaginta, i.e., seventy).

The oldest Hebrew manuscript containing Genesis belongs to the ninth century after Christ, thus written more than 2000 years after the time Moses supposedly lived. (Appendix 1) The time intervals in which the Biblical books were copied again and again might make us skeptical as to whether we now hold anything in our hands that is approximately similar to the original text. (184) But the scientific spirit applied to the editing and publishing of the sacred books aimed at preserving their exactness. The Talmud introduced rigid regulations concerning the making of new copies, which were reproduced from a standard copy by counting every letter and word, in agreement with the old Hebrew tradition to follow exactly established norms, the laws of tradition.

The Symbolic Interpretation of the World

The language used to describe the religio-philosophical concepts in the Bible is predominantly a symbolic one. The world is described by parables, an ancient custom which was carried forward by Jesus (Matt. 13:34): "All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them." But even in ancient times the understanding of these symbols was lost to the majority of people, Isaiah (29:11-12) laments: "And all vision is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned." Therefore the wise men are urged to inquire: "For inquire, I pray thee, of the former age, and apply thyself to that which their fathers have searched out" (Job 8:8). "For ask now of the days that are past, which were before thee, since the day that God created man upon the earth" (Deut. 4:32).

The story of the world's creation, the selection of events from Hebrew history, the sayings of the Prophets, the Psalms, Proverbs, and the many oracles, visions and dreams, are all fundamentally alike in being symbolic or, as St. Paul said (Gal. 4:24), "allegorical" interpretations of the world. Cult, myth and religion (387) are a unity, a model of the universe, according to which the daily life and the history are interpreted. The many legends of Genesis (200) and the folklore in the entire Old Testament (157) are part of the great folk-myth (150) structured in the Bible as part of a closely knit religious system. This system is the symbolic interpretation of the world as a unity, in which all phenomena are interrelated and interdetermined.

Symbolic thought has its fullest expression in dreams, and the Biblical authors took the language of the dream as a pattern for their allegorical expression. They not only stressed the importance of dreams but recognized them as a means of metaphysical communication: ". . . if there be a prophet among you, I Jehovah will make myself known unto him in a vision, I will speak with him in a dream" (Num. 12:6). Large portions of the Bible, dealing with visions and allegories, may be considered as dreams, woven by symbols and images that emerged from the unconscious of unknown dreamers and which were accepted by the people as a collective experience, as a dream of mankind. The conception of the world as a dream was spread over the entire ancient Orient. Plato in his *Timaeus* refers to the "dreamy condition" of man; (370) and the Buddhist notion of the world-dream, the veil of Maya, is similar to that state of troubled man which is described in The Wisdom of Solomon (17:14-16): "All sleeping the same sleep, now were haunted by monstrous apparitions . . . so then every man, whosoever it might be, sinking down in his place, was kept in ward shut up in that prison which was barred not with iron." The use of a dream-like condensation of images and of a symbolic expression of associations forms the very structure of Biblical thought, also expressed by the Hebrew language, in which each word is a condensation of several meanings. Just as a dream's manifest images have to be translated in order to penetrate to the hidden content, so the Biblical texts need an interpretative translation.

The need for an interpretation was emphasized by the Biblical authors themselves. Post-Biblical times carried forward this tradition. Philo of Alexandria (living from about 20 B.C. to 54 A.D.), describing the Therapeutae (healers), a sect of his time, says: "They read the Holy Scriptures and seek wisdom from their ancestral philosophy by taking it as an allegory, since they think that the words of the literal text are symbols of something whose hidden nature is revealed by studying the underlying meaning. They have also writings of men of old, the founders of their way of thinking, who left many memorials of the form used in allegorical interpretation and these they take as a kind of archetype and imitate the method in which this principle is carried out." (364)

Philo himself, emphasizing the double meaning of the Scriptures, illustrates this point by referring to two apparently opposite passages of the Bible, stating (Num. 23:19): "God is not a man, that he should lie, neither the son of man, that he should repent." And (Deut. 8:5): "As a man chasteneth his son, so Jehovah thy God chasteneth thee." The first sentence, says Philo, expresses the thought that God has no human characteristics; the second sentence refers to God in the way he is visualized by the common man, who cannot liberate himself from corporeal and anthropomorphic terms. Moses, he says, thought of both classes of people and he used a language to be understood by the common man, the deeper meaning of which, however, is recognized by the savant. It is by the method of double meaning that Philo tries to interpret many contradictory and paradoxical statements. We shall see in our later presentation that the paradox itself had a deep meaning within the framework of Biblical thought.

The concept of the multiple meaning of the Scriptures was affirmed by the rabbis of the fourth and fifth century, who looked with disfavor upon all translations; as M. L. Margolis says: "The written word of God was held to be capable of more than one sense; to fasten upon it just one was not permissible." (327) There was a saying that "the children in King David's time knew how to interpret the Torah [the five Books of Moses] according to forty-nine faces," (327) namely possibilities of interpretation.

The Cabala's mystical interpretation of the Scriptures, the origin of which was supposed to date from Moses' times, was orally transmitted and published only in the twelfth and thirteenth centuries A.D. The Cabalists believed that God gave Moses the oral law in addition to the written law. Moses communicated the written law to all the people, but the oral law only to the seventy elders, who handed it down by word of mouth from generation to generation, calling it "cabala," which means "reception." According to the Cabalists hidden meanings underlay the literal meanings of the Scriptures.

The fathers of the Christian Church developed the mystical interpretation of the Old Testament to an extreme degree. The Epistles of Barnabas (about 70 A.D.), of St. Clement of Rome (about 96 A.D.), Clement of Alexandria (about 150-215 A.D.), and St. Athanasius in the fourth century all introduced a new mystical interpretation which continued through the Middle Ages and has left its traces up to our time. (Appendix 2) But this type of interpretation was different from the ancient one, which was based upon a common set of symbols. In this period the interpreter projected his own wishes and expectations upon the old texts, seeing in them moral values of his time and symbols of the Church and of Christ which were supposed to have been prophesied. (210) The symbolic value of Biblical concepts (146) has to be analyzed out of their context and with the use of a comparative approach, as it had been attempted by some men in the middle of the nineteenth century. (16, 112) The comparative approach shows a migration of symbols, (317, 8) an inter-cultural inter-determination of concepts. The Old Testament emerged from this web of symbol and history as a unified expression of ancient Hebrew thought. (149)

Bible Criticism

The scientific ideals of modern times caused a radical change in the principles of Bible research. The aim was no longer to look into the depth of meanings exposed by the Biblical authors, since every interpretation was considered to be subjective and invalid concerning the given data. The goal was now to analyze the material according to principles which could be verified, such as to find the historical evidence for Biblical events, to search for the origin of concepts, to trace the sources used by the editors, to point at inconsistencies and contradictions, to analyze literary peculiarities, and to find the characteristics for a development of thought. (9)

There were three points of departure. The Bible had to be considered objectively like any field of investigation; religious concepts had to be detached from the research; and the data of history, anthropology, archeology, sociology, and psychology had to be correlated. These objective principles were conceived but, unfortunately, not extensively applied. The Bible scholars were influenced by subjective attitudes of defense or propaganda, of conservative belief or radical denial, and the Bible criticism became controversial.

Bible criticism as an objective examination of facts has four main topics: textual, linguistic, literary, and historical criticism.

The textual criticism points towards incongruities between content and grammar. There are passages which cannot be translated without violating the laws of grammar so that the attempt to reproduce the original text rests upon conjecture. There are contradictions in different passages describing the same event, indicating that the variations are due to textual corruption. There are variations in different manuscripts written in the same language and divergencies in various translations, indicating errors of copyists and translators.

The linguistic criticism deals with obscure passages. There are uncertainties about the meaning of single words, phrases and grammatical constructions. Several characteristics of the original Hebrew written language make a translation ambiguous. The original text has no punctuation, which, theoretically, allows for different combinations of words and sentences. It is written only in consonants, the vowels being added orally; however, the same group of consonants with a different vocalization results in different meanings. Each Hebrew word has several meanings, thus giving no guarantee that the selection of a specific meaning corresponds to the intention of the narrator. There are passages which give no indication whether the reference is to the past, the present, or the future.

The literary criticism deals with the literary history of the Scriptures. The interpolations, additions and compilations make the authorship of the books uncertain. How much of the material is genuine, how much copied from other sources, how much has been adapted and integrated? Comparative studies indicate the literary and conceptual influence of many nations which were in a direct or indirect relationship to the Hebrews; as W. H. Bennett says: "The 'world' of Genesis included Egypt, Arabia, and Western Asia, from the Mediterranean to the lands east of the Tigris, and from the Black Sea to the Indian Ocean." (29)

The historical criticism is concerned with the problem of how each Biblical book was written. The critical investigation of the sources of Genesis was introduced in 1753 by Jean Astruc, defending the Mosaic authorship of the Pentateuch. (308) His thesis was that Moses compiled the Pentateuch from various sources, distinguished by one writer who used the name Elohim for God (Elohistic Document, E, supposedly written about 800 B.C.) and by another writer who used the name Jahweh (Jahwistic Document, J, supposedly written about 850 B.C.). The variations for the name of God were for Astruc a basic criterion to distinguish different sources. Other sources were discovered later, such as the Priestly Document, P, (supposedly written about 550 and 450 B.C.), which forms the Biblical framework of priestly legislation and patriarchal history. Thus, not only the various Biblical books, but many of its single passages are a compilation from various sources. (439) The compilation went through various stages of editing over many centuries. The documentary analysis is very complicated, based upon characteristics of thought and style, and it does not offer more than a "documentary hypothesis." (140, 184)

The detection of Biblical source material found its support in the findings of archeology (148) and through the discoveries of inscriptions. (105) Modern Bible commentaries have integrated this archeological information. (15, 29, 104, 121, 133, 136, 184, 188, 198)

Motivation in Bible Research

The repeated editing of Biblical material indicates that the selection of concepts was in a state of development until it reached a definite stage which was accepted as representing the world conception of a nation. Since the Scriptures were not the property of one editor but of representatives who were in constant contact with the people as a whole, the compilation and interpretation largely depended on the attitude of the nation which carried the revealing stories from mouth to mouth and kept their significance living in their hearts. The editor had the task of integrating the variety into a unified system, and, considering this responsibility and the criticism of his time, inconsistencies would have been eliminated if they were considered as such. Contradictory statements of God, for instance, would not have been permitted if the contradiction itself had not been intended. The contradictions such as the two accounts of the creation of man, two genealogical lists of man's ancestors with considerable variations, the different names for God: all these divergencies could easily have been unified; but our modern conception of a careless editing of "mistakes" and "errors" disregards our knowledge of the sacredness of the word in ancient civilizations, where mistakes in holy or fundamental things were punished, sometimes even with death. What we consider as a mistake did not necessarily appear as such to the ancient reader; what we consider as inconsistent might have been based upon a deeper-lying consistency; what we consider as contradictory might have been intended to be contradictory. Hence we have to be careful not to apply our values and standards to the ancient ones.

Changes, to be sure, appeared with Bible translations, but such changes cannot be equally assumed for the original text. Abraham Geiger (1810-1874), one of the founders of the "Science of Judaism," analyzed in his book *The Original and the Translations of the Bible* (168) the transformations of Biblical concepts by means of translations. He distinguished changes in the description of God and of the relationship between man and God; changes in the description of social events; in the conception of the ruling class; changes in terms of morals. Further, the personalities of the translators provided possible deviations, since each translator projected his personal attitudes upon those presented in the Bible. This danger of subjective translations was even recognized in ancient times, concerning the Greek translation of the Septuaginta. The Sefer Torah 1:8 of the Talmud says: "Seventy elders translated the Torah into Greek for King Ptolemy, and this day was as distressing for Israel as the day when the people made the golden calf, because the Torah could not be translated successfully." And another passage states: "He who translates the Bible literally, lies, who adds something, defames." (428)

Subjective interpreters and objective critics alike express emotional attitudes towards the Scriptures, in a positive as well as a negative evaluation of the material. Biblical material is overvalued by accepting every word of it as a revelation of divine truth. It is undervalued if partisans of one creed consider either the Old Testament or the New Testament as of secondary value. The emotional attitude is accentuated through conflicts between emotional belief and rational criticism. Baruch Spinoza in his *Tractatus Theologico-*

Politicus remarks: "A person, considering the Bible as a letter of God transmitted from heaven, will doubtless denounce me for having committed sin against the Holy Spirit because I have pronounced that God's word is full of mistakes, mutilated, falsified, and contradictory in itself; that it is only known to us in fragments, and that the original script of the alliance which God made with man is lost. But these persons will stop crying if they themselves consider the matter. To that person who can show me in these documents an order which an historian can follow chronologically, I shall give my hand immediately. I confess that I could not find such order as long as I searched for it." (423)

Another conflict arises from the differences of moral standards in Biblical times and ours. (221) The Freethinkers revolted against the "Bible's absurdities, its immoralities, its indecencies, and its brutalities." (152) (*see also* Appendix 3) Actually, if we look with a critical eye at the contents of the Old Testament, we might wonder why this book in its totality could be considered as the fundament of law and ethics, because there are many stories which at first glance seem to be rather unethical. However, since the Scriptures were accepted as a book of laws and ethical norms, the unethical passages must have served a purpose of elucidating ethical problems.

There is another conflict between the postulates of belief and those of science. The consequences of this conflict were terrifying, indeed. The burning of Giordano Bruno and the persecution of Galilei are but a few examples of religious terrorism. It was still in the nineteenth century that geology was denounced as "a forbidden province" and "dangerous and disreputable." (Appendix 4) (137) An act of the Legislature of Tennessee (March 21, 1925) states:

> "It shall be unlawful for any teacher in any of the universities, normal, and all other public schools in the state, which are supported in whole or in part by the public school funds of the state, to teach the theory that denies the story of the divine creation of man as taught in the Bible, and to teach instead that man has descended from a lower order of animals." (128)

Modern scholars neither deny the antagonism between Biblical and scientific statements, nor do they reconcile them, but they suggest that the Biblical "truth" is of another (undisclosed) order. (153)

Many historians, philosophers and psychologists display their emotional attitude by their neglect of the philosophical implications in Biblical thought. A. Bertholet remarks: "One would scarcely look for anything like speculative science in ancient Israel; the Hebrew was far too much of a realist, incapable of abstract thinking, and unable to get away from the sensuous." (31)

Although the old rabbinical tradition emphasizes the philosophical meaning of each Biblical concept, we find a realistic attitude with many Hebrew scholars. As S. Goldman remarks: "Although Genesis is essentially a book about God, it contains, as might be surmised from the pattern of its language, no formal or systematic philosophy. We search its pages in vain for metaphysical hypotheses or syllogisms. They are not to be found there. The quality of its thinking is inspired by simple observation and reflection and directed by the logic of common sense." (178)

The insistence that "the Hebrews were not philosophers" (106) derives from the fact that they express the metaphysical in terms of the physical. This tradition has been kept in the Jewish sect of the Hassidim, whose folklore (65) follows patterns similar to those of the ancient Chinese philosophers, namely, to express religious concepts by examples taken from daily life and by their philosophical explanation. Although traces of Old Testament philosophy inspired many Jewish philosophers, such as Philo, Maimonides, Spinoza, Mendelssohn, Cohen and Bergson, Hebrew thought appears to be realistic at the surface, guarding the secret of religious inspiration.

The Catholic Position towards Biblical Research

The position of the Catholic Church towards Biblical research was expressed by Pope Pius XII in his Encyclical of August 12, 1950.* Some of the statements of the Pope are so pertinent to the present research that they have been included and discussed here; they partly support and partly reject our main principles.

An affirmation of Biblical research is expressed by the Pope's belief "that theologians must always return to the source of divine revelation; for it belongs to them to point out how the doctrine of the living teaching authority is to be found either explicitly or implicitly in the scriptures and in tradition. Besides each source of divinely revealed doctrine contains so much rich treasures of truth that they can really never be exhausted. Hence it is that theology through study of its sacred sources remains ever fresh; on the other hand speculation which neglects a deeper search into the deposit of faith proves sterile, as we know from experience." Thus, according to the Catholic doctrine, the scriptures offer inexhaustible sources of truth which make the Biblical concepts ever fresh to the explorer. The Pope also asserts the freedom of discussing theological problems; however, for practical reasons, he excepts certain basic principles: "It is true that Popes generally leave theologians free from these matters which are disputed by reputable theologians; but history teaches that many matters that formerly were open to discussion no longer now admit of discussion." Opposite to a blind fusion of emotion and religious belief, the Catholic Church proposes to apply the laws of reason: "It is well known how highly the church regards human reason, for it falls to reason to demonstrate with certainty the existence of God . . . to express properly the law which the Creator has imprinted in the hearts of men; and finally to attain to some notion, indeed a very fruitful notion, of mysteries. But reason can perform these functions safely and well only when properly trained." According to the Pope this training is furnished by the philosophy accepted by the Church, while the present research emphasizes additional training, developed through the methods of modern psychology and anthropology. The Pope also stresses the importance of the first eleven chapters of Genesis, which embrace the story of the world's creation and the mythical history. He points to their metaphorical language, to their statements which contain "the principal truths which are fundamental for our salvation." Just as does our present research but from rather a different point of view, the Pope rejects the assumption of errors in the selection of events. Referring to "a letter which was sent not long ago to the Archbishop of Paris by the Pontifical Commission on Biblical Studies," the Pope states: "This letter in fact clearly points out that the first eleven chapters of Genesis, although properly speaking not conforming to the historical method used by the best Greek and Latin writers or by competent authors of our time, do nevertheless pertain to history in the true sense which, however, must be further studied and determined by exegetes; the same chapters in simple and metaphorical language, adapted to the mentality of a people but little cultured, both state the principal truths which are fundamental for our salvation and also give a popular description of the origin of the human race and chosen people. If, however, the ancient sacred writers have taken anything from popular narrations (and this may be concluded), it must never be forgotten that they did so with the help of divine inspiration through which they were rendered immune from any error in selecting and evaluating those events."

---

* "The New York Times," August 22, 1950.

The present research supports many of these statements, but scientific evidence contradicts others. The metaphorical language was not "adapted to the mentality of a people but little cultured" but was rather the expression of a philosophy which is equal if not superior to the wisdom-literature of the ancient Orient.

Because of this depth of wisdom the text stimulates interpretations; however, the Pope attacks those who believe that "the literal sense of the Holy Scripture and its explanation carefully worked out under the Church's vigilance by so many great exegetes should now yield a new exegesis which they are pleased to call symbolic or spiritual. By means of this new exegesis the Old Testament, which today in the Church is a sealed book, would finally be thrown open to all the faithful. By this method, they say, all difficulties vanish, difficulties which hinder only those who adhere to the literal meaning of the Scriptures."

Indeed this is the intent of the present research. Nevertheless, many concepts which the Pope rejects as having no relevance for the Catholic concept appear to be precisely those which, according to our analysis, form the backbone of the Old Testament's philosophy. The Old Testament starts with the idea of Genesis, development or evolution, affirming that the world is in a continuous dynamic process of becoming. This does not imply, however, a repudiation of "all that is absolute, firm and immutable," as the Pope implies. In his words, "some imprudently and indiscreetly hold that evolution, which has not been fully proved even in the domain of natural sciences, explains the origin of all things, and audaciously support the monastic and pantheistic opinion that the world is in continual evolution." The Pope rejects certain concepts which, according to our analysis, are inherent in the Old Testament, such as that God cannot be apprehended by human reason, that the world's foundation was believed to have existed before the world had its beginning, that the creation of the world was conceived as a process following the principles of necessity and law, that God instituted man's freedom and choice, thus denying a fixed divine foreknowledge of all events. Our analysis furthermore contradicts the Catholic doctrine by observing that the corporeal concept of God and his angels had no significance in the Old Testament. The fact that the New Testament is considered an open book and the Old Testament a sealed book creates an insoluble conflict which demands the intervention of an immutable dogma. The Pope therefore rejects those who want to assimilate the dogma to the insights won from studies of corresponding civilizations and to the needs of modern man. As the Pope states: "They cherish the hope that when dogma is stripped of the elements which they hold to be extrinsic to divine revelation, it will compare advantageously with the opinions of those who are separated from the unity of the Church and that in this way they will gradually arrive at a mutual assimilation of Catholic dogma and the tenets of the dissidents. Moreover, they assert that when Catholic doctrine has been reduced to this condition, a way will be found to satisfy modern needs, that will permit of dogma being expressed also by the concepts of modern philosophy, whether of immanentism, or idealism or existentialism or any other system." Although these words seem to challenge the present attempt to point out similarities of concepts in various religious systems, the Pope leaves the door open in matters of research, as he advises Catholic teachers: "Let them strive with every force and effort to further the progress of the sciences which they teach."

The Anthropological and the Psychological Approaches to the Bible

Nietzsche introduced the psychological analysis of Biblical concepts; (374) he emphasized in his *Criticism of Religion* that man, attributing power to God experiences his own feeling of power through God. A relationship between religious and psychopathic phenomena was even assumed in ancient times, where the mad and obsessed were considered as God-intoxicated. William James (248) stimulated the psychological investigation of religious concepts and their relationship to abnormal behavior, an approach which was widely extended by psychoanalysis through Freud, who reaffirmed his conviction, first expressed in 1912 and again in 1939 that "religious phenomena are to be understood only on the model of the neurotic symptoms of the individual." (162) Psychoanalysts discovered the same sexual symbols and neurotic patterns in the

Scriptures which they had found in the dreams and reactions of their patients. (160, 161, 162, 382, 384, 385, 386, 395) C. G. Jung, on the other hand, suggests that many religious concepts may have an *a priori* existence in the mind of man, so that men of all times may produce similar concepts from their unconscious. (266) But all these approaches, more or less stimulated by an attempt to defend or to dissolve the peculiarities of religious concepts, only express the attitudes of the inquirer as a man of *our* time.

The need for combining objective criteria of collection and classification with the subjective ones of interpretation called for a cooperation of psychologists and anthropologists. (295) Clyde Kluckhohn says that "American anthropologists have been influenced almost exclusively by psychoanalytic psychiatry." (279) The positive result was that leading anthropologists such as Franz Boas recognized the importance of man's "psychic attitudes" and "subjective world," (26) and that E. Sapir spoke of "the unconscious patterning of behavior in society." (397) But the standardized scheme of psychoanalytic interpretation did not help to integrate the data; on the contrary, it split them out of their context.

The viewpoint of the Gestalt psychologists, emphasizing uniqueness, configuration and the significance which each phenomenon gets from its relationships recently has had more and more bearing upon anthropology. Ruth Benedict and others now emphasize the "patterns of culture," the "cultural plot"; (27) they include patterns of world conceptions in their analysis of culture and society.

The Bible has been investigated from the point of view of social development (54) and of sociological problems of religious life. (134) Archaic patterns of thinking in their relationship to religious concepts have been analyzed; (303) studies were made in Biblical psychology, (122) in a psychology of religion, (97) in psychological approaches to theology. (232) Wundt recognized that knowledge of so-called primitive man broadens an understanding of the individual. (462, 493) Freud and Jung explained some reactions of modern man by means of anthropological observations. Unfortunately, the collaboration of anthropologists and psychologists did not include theologians in a study of the Bible, an inclusion which is suggested by the present investigation. The anthropological research of classifying, comparing and tracing data is done in view of their psychological evaluation, and the psychological evaluation in view of the anthropological unit. The anthropological method is used in collecting symbolic concepts of the Bible and comparing them with corresponding ones of contemporaneous civilizations. A classification of the data leads to the establishment of groups and subgroups. The psychological method is used in searching for the motivation of concepts.

The Bible and the Problem of God and Reality

The Biblical conception of God is the product of a long development. As Biblical thought was influenced by early tribal concepts and by the complex religious systems of Babylon, Egypt and other civilizations, the idea of God evolved slowly, (189) and the concept of the supernatural passed through various stages. (271) Introduced in Genesis, the Book of Development, the concept of God is shown in its evolution from Elohim to Jahweh (358) and to God's other manifestations, as He received new and different attributes. (147) The idea of God is the product of man's search and inquiry into the nature of the universe, into the structure of man's own soul and into the role man's soul plays in the universe. (82) The evolution of the concept of God parallels the evolution of values. (298)

The evolution of the concept of God also parallels the evolution of man's approach to reality. In the first stage man's approach to reality is like that of a young child. He has not yet established his individuality; his personality fuses with his environment in a state which has been called "mystical participation." (303) It is an animistic phase of thinking, in which all forces of nature, all objects, are animated and endowed with a personality similar to that of man. (172) Nature and objects have a magic influence upon man; they penetrate his soul, and he believes that he in turn has a magic influence upon them. Traces of this animism still appear in Biblical times.

The individual's experience of reality was not limited to his immediate environment. Just as the individual feels his various organs and limbs to be inseparable parts of his organism, so Biblical man felt himself to be an inseparable part of his nation; his personal experiences were supposed to immediately affect the nation, and the nation's experiences were considered to be his own. The personal reality was extended to a national reality. But just as the individual identified himself as part of the nation, so the individual-national organism was experienced as part of the world. Man felt himself to be connected with the universe. Personal experiences assumed a metaphysical significance; cosmic phenomena such as the movement of sun and moon, the configuration of stars, were experienced in harmony or disharmony with the individual's organism. The wind vibrated as breath, the water pulsed as blood, the fire burned as inner heat; the earth, causing growth and decay, was in the flesh. Man and Nature were experienced as one. The conflict of modern times between a subjective and an objective reality, tragically glorified by Kant, did not exist. Kant, let us remember, emphasized that we can only come in contact with anything through our sense organs which, according to the way they perceive, create the reality. We, therefore, can never know about an "objective" reality. By such an approach man was pushed back into the narrow frame of his isolated individual experience.

For Biblical man there was *one* reality in which everything participated. Differences of reality did not exist in structure but in aspect and degree. The world, the macrocosm, and the soul, the microcosm, were certainly different in aspect, but they were both supposedly governed by the same principle. Hence, for Biblical man reality was everywhere and, theoretically, he could participate in everything. For modern man reality is nowhere and, theoretically, he cannot participate in anything.

Both extreme viewpoints ultimately lead to the same end; reality vanishes. It vanishes from Kantian man, since he is shut up in the prison of his sense organs; it vanishes for Biblical man, since everything being real—touchable man and the invisible God, life experience as well as dream—reality merges with the intangible and ephemeral.

Our approach to reality is to establish boundaries, and with them a certain degree of security. The Biblical approach to reality was to dissolve limits until man would contact God, until he was merged with the forces of the world. As Friedrich Nietzsche remarks in his *Criticism of Religion*: "The symbolism of Christianity is based upon that of Judaism, which has already transfigured all reality (history, nature) into a holy and artificial unreality—which showed no more interest in a natural course of things." (347) But this transfiguration of reality by the Biblical priest and editor of the Scriptures is structurally not so very different from the transfiguration of reality by the modern mathematician and physicist, who dissolves the world into symbols which change reality. One distinction between the transfiguration of reality by Biblical and by modern man is that modern man transfigures reality but not his own personality. Max Planck answered the question in his book *Where is Science Going?* by saying, "Science brings us to the threshold of the Ego and leaves us there." Biblical man, however, tried to transcend the threshold of the Ego, transfiguring himself by transfiguring reality. The symbolic interpretations of the world served the purpose not only of *describing* inner principles and their relationships but also of *operating* them. The symbolic interpretations of physics also lead to operations with reality, but they are directed exclusively to the world of physics excluding the world of metaphysics, while in the Biblical concept physics, metaphysics and psychology were one. In this sense psychology was meta-psychology, that is, an interpretation of man's soul from a universal point of view.

The Biblical attitude toward reality was determined by the concept of responsibility in its widest degree. Since the idea of man's integration into a world organism led to the conclusion that every personal mistake had a bearing upon the nation as a whole and upon the world at large, the presence of mistakes, errors, contradictions could not have been tolerated if they were not used intentionally for demonstrating a problem. Every motivation was supposed to be a point of intersection in the net of reality in which the individual was woven together with the world. Motivation could not be considered, as we do it today, as an isolated phenomenon. While we associate religion with the elaborated static structures of churches and temples and with an established service, detached from reality in nature, to Biblical man religious beliefs were part of his daily life. Living in reality meant as well living metaphysically. Biblical man grew and struggled with his religion. His religious beliefs were dynamic and were experienced as phenomena of the present reality. For Biblical man God was not given but had to be discovered.

The Bible and Jewish Mysticism

According to Jewish tradition there are three methods of interpreting the Holy Scriptures: the literal, the allegoric and the mystic. The literal interpretation considers the Bible mainly as a historical document, interwoven with tales. For instance, Dummelow in his *Commentary on the Holy Bible* (133) sees the primitive document as a story written in the very childhood of our race, when human knowledge was only at the dawn. He emphasizes the naively anthropomorphic conception of God and the negligence in not concealing the moral laxness of the patriarchs. An allegoric interpretation such as Philo's deals with the Scriptures as a philosophical account written in symbolic language. For the mystical interpretation, which found its climax in the Cabala, the Bible is a source of mystical experience.

Gershom G. Scholem, professor of Jewish Mysticism at the Hebrew University in Jerusalem, states: "What is the secret of this tremendous success of the Kabbalah among our people? Why did it succeed in becoming a decisive factor in our history, shaping the life of a large portion of Jewry over a period of centuries, while its contemporary, rational Jewish philosophy, was incapable of achieving the spiritual hegemony after which it strove?" And he answers: "The secret of the success of the Kabbalah lies in the nature of its relation to the spiritual heritage of rabbinical Judaism. This relation differs from that of rationalist philosophy, in that it is more deeply and in a more vital sense connected with the main forces active in Judaism." (403)

The mystical elements in the Bible have their root in the mystery cults of Egypt and Babylonia; but whether or not Moses himself was an Egyptian, as Freud assumed, the Bible is part of the total Oriental heritage, in which mysticism played a decisive part. Philo of Alexandria described the Therapeutae, a mystical sect which considered the Torah as a living organism, as a living incarnation of God's wisdom, laden with secret forces, emanating creative power. The Therapeutae lived with the Torah: "So much then for the Therapeutae, who have taken to their hearts the contemplation of nature and what it has to teach, and have lived in the soul alone, citizens of heaven and the world . . . rising to the very summit of felicity." (363, 364, 365) Pharisaic circles taught a secret doctrine in the period of the Second Temple, a doctrine which was based upon the Biblical story of creation (*Maaseh Bereshijt*) and the first chapter of Ezekiel which describes God's throne, the Merkabah. This Merkabah mysticism includes the famous *Sefer Yetsirah,* the Book of Creation, which presents a cabalistic system of the universe. Mystical interpretation discovers in the text not only an allegorical pattern, but, as Scholem puts it, "a reflection of the true transcendence. The symbol signifies nothing and communicates nothing, but makes something transparent which is beyond all expression." (403)

The mystical interpretation introduces a new concept of religion. The meaning of the word *religio* is not known; it is usually explained as deriving from the prefix *re* and a stem which means to care for, to respect, allied to the Greek *alego,* to heed; the word would then express the feeling of reverence which men entertain towards a Supreme Being. To me it seems to be more probable that the word derives from the Latin *religo,* to bind back, to fasten, to tie, and its opposite: to untie, to loosen. This concept has its support in many ancient beliefs. Just as man through the act of his birth loses the connection with the womb to which he was bound by the umbilical cord, so he lost his connection with the universe as the legend puts it, through Adam's Fall. With the idea that microcosmic events correspond to macrocosmic events, (259) that the life of the individual corresponds to the life of the universe, man attempts to bind himself back to a lost unity, which will be given back to him in death but which he may achieve in life by means of religion. The navel symbolism and navel cults which were widespread in the ancient Orient seem to have their root in this concept. The idea of religion then corresponds to that of living and dying; living, which means that the soul is tied to the body, and dying, which means that the soul is loosened from the body. This idea of binding and loosening was symbolized by the bow. The Egyptian "Sign of Life" *(ankh)* which is shown in the hands of figures drawn or sculptured on tombs is a bow made from a shoelace (the shoe, according to ancient symbolism imprints the trace of life upon the ground). The bow in the form of a cross, held by the dead, symbolizes that the force of life remains fastened to him, being a symbol of resurrection from death. Our Christian cross seems to have developed from this concept. (Fig. 1) A similar concept is expressed with the Greek *telesphoros,* (the "far-carrier"), a talisman which shows the soul-face bound into a loop. (Fig. 2) But just as *religo* has the two opposite meanings of fastening and tying and loosening and untying, so the concept of religion not only expresses man's attempt to be bound back to the primeval unity and protection by means of fortifying his individuality but also man's attempt to lose his individuality, which is a barrier against his fusion with the universe. In this way religion is close to ecstasy. Abraham Abulafia, the great Jewish mystic philosopher, who was born in Saragossa in 1240, stated as his aim "to unseal the soul, to untie the knots which bind it," and he says: "All the inner forces and the hidden souls in man are distributed and differentiated in the bodies. It is, however, in the nature of all of them that when their knots are untied they return to their origin, which is one without any duality and which comprises the multiplicity." (403) The idea that the soul of the dead becomes untied from the prison of the body also appears in Greek pictorial representations. A Greek vase painting of the fifth century B.C. shows that the soul of the dying man leaves the bow of life (after Winter, Fig. 3). The idea of the cord of life, which developed from the umbilical cord, found a Greek symbolization in the myth of Ocnos. A Greek painting from a grave shows Ocnos (symbol of life) twisting the cord of life which a donkey, symbol of death, unties (after Bachofen, Fig. 4). A similar concept appears in northern Buddhist mysticism, as a Tibetan tract, *The Book on Untying Knots* (403) shows.

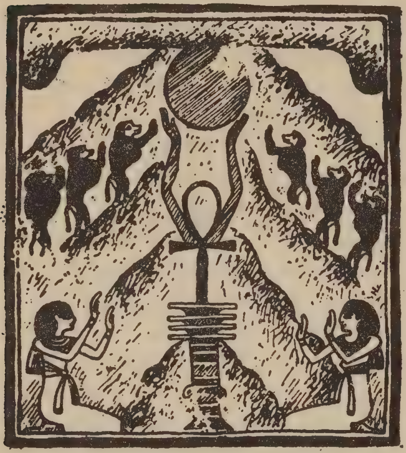


Fig. 1. The Sign of Life as a bow emitting the sun before the world-mountain; on top is the hieroglyphic of heaven. Egypt.

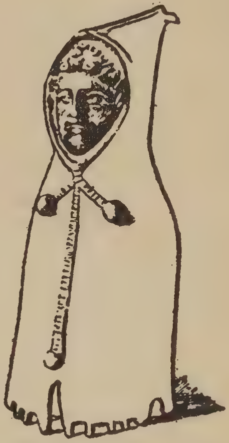


Fig. 2. Greek Telesphorus, 'the far carrier,' used as a talisman. The soul-face is bound into the loop.

One of the main concepts of Jewish mysticism is the idea that God's glory, the created light, the first of all creations, is immanent in all creations and that through man's Fall the glory or Shekhinah

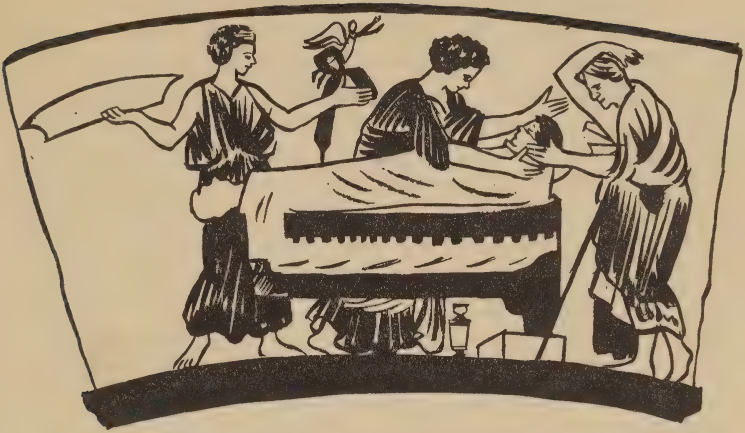


Fig. 3. The soul of the dying man leaves the bow of life. Greek vase painting, about 450 B.C. (Winter).

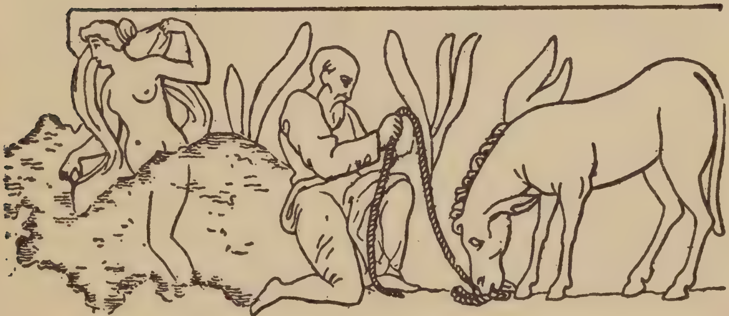


Fig. 4. Ocnos twists the cord of life which a donkey, symbol of the destructive principle, dissolves. The woman in the water symbolizes the life principle. Greek painting from a grave. (Bachofen).

in man and nature is separated from God as its source. It is the task of religion to free these divine sparks, giving them back to the source. The means for this goal are twofold. Man tries to recognize the metaphysical network in which the sparks are caught; this is the allegorical procedure which the Cabalists have developed, the letter symbolism, number symbolism, etc. Or man tries to untie the knots of the network by overcoming the limitations of thought through meditation and dream; this is the mystical procedure. Scholem explains this as follows: "The purpose of this discipline then is to stimulate, with the aid of methodical meditation, a new state of consciousness; this state can best be defined as an harmonious movement of pure thought, which has severed all relations to the senses. Abulafia himself has already quite correctly compared it with music."

Another method of untying consciousness is what Abulafia calls "jumping" or "skipping" from one concept to another or, as we would say today, by producing uncontrolled associations. With this activation of the unconscious the mystic relies also on dreams, following Biblical tradition. Ezekiel, Daniel, and many Apocrypha and cabalistic works were written against the background of dreams or of ecstatic mystical experience. Scholem quotes an interesting description of a mediaeval training in Jewish mystical practice: "They set themselves up as prophets by practicing the pronunciation of holy names, or sometimes they only direct their attention upon them without actually pronouncing the words. Then a man is seized by terror and his body sinks to the ground. The barrier in front of his soul falls, he himself steps into the centre and gazes into the faraway, and only after a while, when the power of the name recedes, does he awaken and return with a confused mind to his former state." (403) With the attempt to draw the self away from customary ties man steps out of his reality, as the word *ecstasy*, to step out, suggests. In that moment man dies in his present reality and is reborn into another reality. He has a real feeling of death and many ancient sources describe such a descent into hell, such a fall into the abyss, such a journey through the chambers of terror. After the descent comes the ascension. The mystical ascent which is described by Ezekiel, St. John's Revelation and in other Biblical stories seems to be preceded by mystical practices to which, for instance, the Book of Daniel alludes (Dan. 10:8-10). It seems that the mystical experience was here accompanied by a hypnotic sleep for which the Hebrew language has a special word, *tardemah.* This word is used when the Biblical story of creation describes God's creation of the woman from Adam's rib (Gen. 2:21): "And Jehovah God caused a deep sleep to fall upon the man and he slept." When Elijah goes to Mount Carmel to conjure rain, the text describes a certain bodily attitude characteristic of auto-hypnotic procedures (I Kings 18:42): "And Elijah went up to the top of Carmel; and he bowed himself down upon the earth, and put his face between his knees."

When the soul is detached from the bondage of the body and from the walls of time and space set by reality, the soul is said to ascend to its original home. This concept appears in the *Fourth Book of Ezra* or the *Ascension of Isaiah.* The journey of the soul describes the stations of individuation which corresponds to the stages of the world's creation. It is characteristic that the soul is said to go through seven heavens, (403) which correspond to the seven days or periods of the world's creation. If the seven stages of mystical individuation correspond to the seven periods of the world's creation as described in Genesis, the mystic reader of the Biblical account *experiences* in the description of God's creation a creation of his own Self. Thus, the mystical interpretation of the Torah involves the main aim of the mystic to transpose the self by penetrating into the mystery of God towards a mystical union with the universe *(unio mystica);* this was called *devekuth,* adhesion or fusion with God.

The Holy Scriptures were holy for the ancient Hebrew not because they were revealed by God but because they were supposed to contain the ground-plan of the world, described by symbolic formulas. The allegorical interpretation tries to decipher the hieroglyphics of this blueprint. But the Scriptures were also holy because they were supposed to have the power of transformation, of untying the knots of the soul, liberating it from the prison of reality. Thus the Bible reflected religion in its two aspects of fastening and loosening or tying and untying. In meditating over the Scriptures man was bound back and fastened to his metaphysical source; he was integrated in what S. R. Hirsch called "magical mechanism" (224) and with this integration he felt able to influence the machinery of the universe. With the allegorical intent the world became to the reader of the Scriptures what Thomas Aquinas called a *cognitio dei experimentalis,* a knowledge of God by means of direct experience, which was compared to sensory experience, as Psalm 34:8 states: "Oh taste and see that Jehovah is good" or Psalm 119:103: "How sweet are thy words unto my taste. Yea sweeter than honey to my mouth." In this way man's reading of the Scriptures was participation in the Scriptures and thus was religious action. Man felt the need of binding himself back to the source and to open this lost source to mankind.

The second aspect of untying the self is related to the hope of untying reality altogether, to liberate the enchained forces, and to achieve a *unio mystica* by removing the barriers. In this stage man transfers the overpowering macrocosmic light of the sun into the microcosmic light of his soul. He becomes fully enlightened and radiates into the world.

Certainly, the allegorical as well as the mystical approach was for the ancient reader tied up with the literal one. The Bible was accepted as a book of laws, ethical postulates and tribal history, but laws, postulates and history were at the same time formulas for a ground-plan of the universe, unifying the literal and the allegorical. And thirdly, laws, postulates and history were agents of energy which transformed the individual in his mystical experience of them. Thus the Scriptures united a triple aspect of the same thing, namely: Knowledge (literal), Action (allegorical) and Individuation (mystical).

Although many Biblical concepts seem to be similar to those of philosophers, such as concepts presented by Plato, their structure is basically different. While the philosopher constructs a system as a support for reality, the Biblical author gives a new reality. Whether this is done intentionally cannot be decided. The Biblical authors themselves compare religious happenings to happenings in dreams, and where the "intention" in a dream starts or ends is not known. The intention in the creative process cannot be isolated. Man creates and *it* creates him. And the observer of the art product is in a similar position to that of the reader of the Scriptures: he may approach it by a literal, allegorical or mystical interpretation. (2, 28, 64, 65, 76, 120, 131, 210, 234, 262, 300, 356, 403, 416, 440, 441, 451, 503)

Metapsychology in Bible Research

Only the associations of the person who expresses a certain concept can verify its real meaning. Since the Biblical narrator is separated from us by several thousands of years, interpreters attempted to conjecture what the narrator meant but, as we have outlined, they too frequently voiced their own problems, and the interpretation had no validity. How can we get the narrator to tell us more about the significance of a concept? This question would be absurd if the narrator had not told the same thing in many variations. The variations, we may say, are like associations to the same theme. Comparing all the variations, we get a composite in which each new detail adds something to the old. Interrelating all the details, the puzzle of the concept may solve itself. This procedure is the same as that used by modern psychology in analyzing dreams. The meaning of the dream is unknown; we take one dream-image and ask the dreamer to give us his associations. He associates many ideas which, interrelated, clarify the significance. The same procedure with the other images shows up their significance, and the consistency of interpretation is checked if all significances fit together like the elements of a puzzle picture.

As already discussed, the various books of the Bible can, in spite of their historical differences, be considered as one unified report. An analysis of concepts or associations to concepts shows that the same basic line of thought underlies the various Biblical books. Such basic thoughts derive from collective associations of peoples in a certain time period.

The value of the association method for interpreting a text can be tested by various procedures. We investigate the consistency of basic concepts in associations to different stimulus words. According to psychoanalytic observations the associations of an individual to the most different stimulus words would lead to certain experiences which are the "theme" of his personality. A similar observation is made by our Biblical analysis. The various images refer to a consistent theme. This theme is a definite concept about the structure of the world and the meaning of life. But this psychological experience, exposed by the Biblical narrator, is very different from the one we discover in modern man. It is not the psychological experience of the individual in which, according to Freud, the idea of sex dominates or, according to Adler, the idea of power; rather, in ancient times the idea of the individual's relationship to God was dominant. The union of metaphysical and psychological experiences created what we call "metapsychological" experiences; they have to be analyzed not in terms of modern psychological concepts but in terms of the ancient metapsychological concepts.

We take as an example the story of the world's creation, the meaning of which is unknown to us and which we shall analyze like a dream in order to discover its underlying meaning. Having found a basic consistency of association-material in the Old Testament, partly carried over into the New Testament, we can deal with the Biblical association-material as a whole. We analyze each concept in the story by looking up all the associations which narrators gave to the same concept in other Biblical books aided by the use of concordances. We note the common denominator of all these associations and proceed in the same way with each concept. In the end all these common denominators together may represent a meaningless chaos of ideas or they may represent a meaningful unit. In the latter case the story substituted by the common denominators of associations is translated into a new meaningful story.

However, the meaningful translation may still depend on our view and not on the view of the time in which the story originated. We, therefore, have to investigate whether our translation has parallels in other documents of a corresponding time period. But since our reconstruction may offer a meaningful story, and even a story which has historical parallels but no relationship between the manifest story and the hidden meaning, we need a final verification by investigating whether the manifest and the hidden meaning appear as two pictures of the same thing, taken from different viewpoints so that they fuse into one stereoscopic picture.

This procedure is what I call metapsychology in Bible research; it is an analysis based upon scientific methods of psychology brought to bear upon metaphysical problems. Hence, the objections to the interpretations of theologians as well as to those of psychoanalysis would not apply to our analysis.

Such objections are, for instance, formulated by Kluckhohn as follows: "The theologians who interpreted the Bible on the basis of religious symbolism were no less certain of the correctness of their views than the psychoanalysts are of their interpretations of thought and conduct based on sexual symbolism. The results of a symbolic interpretation depend primarily upon the subjective attitude of the investigator who arranges phenomena according to his leading concept. In order to prove the applicability of the symbolism of psychoanalysis, it would be necessary to show that a symbolic interpretation from other entirely different points of view would not be equally plausible, and that explanations that leave out symbolic significance, or reduce it to a minimum, would not be adequate." (279)

With our procedure an attempt is made to reduce the arbitrariness of the interpreter in the greatest possible way. As far as psychoanalysis offers a method of interpretation by using associations and their common denominators, we accept this approach to the unconscious. However, the results of psychoanalytic interpretation in our case can neither be rejected nor confirmed because they simply do not concern us in the present investigation. The associations of the narrator do not refer to any concept which psychoanalysis tries to discover in them. Whether such concepts played any role in the unconscious of the narrator we dare not decide. Taking what is literally given, we are carried away from the realm of psychoanalysis as well as of those topics handled by academic psychology, into the sphere of metapsychology. Some of our viewpoints coincide with those of C. G. Jung, (366) who has to be credited as being one of the few who emphasized the reality of religious and mythical problems. But he, as well as his predecessors, E. Rohde, (394) F. Nietzsche, (347) J. J. Bachofen, (12) and the astral-mythologists, A. Jeremias (258) and H. Winckler (472. *See also* 12, 13, 256-9, 347, 470-75) focused only upon certain aspects of religious symbolism. In the present study we attempt to give a total picture of the Biblical conception of the universe and of the role man plays in it. We furthermore attempt to give scientific evidence from the most different converging approaches, using the data of contemporaneous civilizations, of language, of representations in contemporaneous art, and of psychological motivations, all of them unified into a metapsychology of ancient man.

Although there are many variations in Bible translations, (327) all follow the tradition established by the Greek Septuaginta, the Latin Vulgata, Luther's German translation and the English King James version and the Standard Version set forth in 1611. All these versions are literal translations without considering the ancient world conception from which the Bible grew. The knowledge of comparative folklore, of archeology and of psychology converging in an analysis of the ancient language allows us now to rediscover the lost meaning. The present study is the first attempt. We seem to draw closer to the intended meaning of the original text. This, however, has nothing to do with any religious or metaphysical truth. As Kant emphasized, these notions are not objects of scientific study; however, they have a definite meaning for our purpose, namely, as psychological realities. Our study describes and analyzes Biblical concepts and associations, integrating them into a unified system; but whether or not the reader is willing to accept some of these propositions for his own psychological reality is a personal matter of orientation and belief.

Our analysis of the story of creation indicates that this introduction to the Bible is not a primitive fairy-tale-like account of the world's origin written in the very childhood of our race, at the dawn of human knowledge. Nor is it a product of the scientific conception of the world at the time this story was written, when the scientific knowledge was far more advanced than the concepts used in the story would suggest. Biological processes were known well enough so that the narrator would have recognized the scientific contradiction in an account of woman's birth from man. Job explains rain as a product of the clouds, and the use of the image that rain comes through the window of heaven, as told in the story of the flood (Gen. 7:11), evidently was not a reflection of the scientific notions at the time of the narrator. Our analysis indicates that the story of creation does not describe the world from an empirical but from a symbolic point of view.

The Biblical conception of the world's creation does not appear as an isolated phenomenon but forms part of collective associations concerning a model of the universe, described in symbolic language. This symbolic imagery is neither "primitive" nor "child-like" nor "realistic," as it was called. But even statements that "the Bible is human" (452) or contains "the truth" (106) detach this document from its proper frame of reference, giving to it our contemporary values of humanity and truth.

Preceding the five books of Moses, which are called Torah, meaning "Law," the story of the world's creation is a story of the *laws* governing the world's creation. Like modern man, ancient man was in search of laws that would bring man's life into harmony with the laws of the universe. The world was conceived as a system of order, called *cosmos,* by the Greeks, as a unification of principles, called universe by the Romans (that which is turned into one). But for Biblical man the world was more than a fixed system of order and unification; it was a system of Genesis, of development. The laws are formulas of development. Since the world was supposed to follow *one* Law, the principles of the macrocosm (world) were assumed to be the same as the principles of the microcosm (soul). A disturbance of one part was thought to imply a disturbance of the whole; thus, body and mind, individual and society, man and God, were lawfully linked up in a reciprocal relationship.

Transforming the world into symbols, operating them lawfully like a mathematical system, experiencing or "living" them in meditation, the creation of the world or the history of the nation become equally symbols of the psychological development of the individual. It is by symbolic formulas that world, history, man and law are interrelated. Life appears as a continuous process of development, of integration, and of transformation, but following laws into which man potentially can and should have insight. The belief in the absurd had as little place in the conception of the Old Testament as the acceptance of chance. The world was conceived as a play, following definite rules and keeping the "drama," meaning "movement," in continuous motion. The three basic goals of man, the player, were conceived as: *knowledge* to recognize the rules of the play: *wisdom* to understand the rules; and *action* to apply them.

CHAPTER 2: BERESHIJT—
THE FOUNDATION

> In the beginning God created the heavens and the earth. And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.*

The Paradox

THE STORY of the world's creation opens with the sentence: "In the beginning God created the heavens and the earth." Compared with what follows, the first statement strikes us as an apparent contradiction. There it is told that God's first creation was not the heavens and the earth but light. But immediately we have a second paradox with the concept of "a beginning." The idea of a beginning introduces a time concept which was not yet present; time follows God's creation of light and darkness, establishing day and night.

What was the Hebrew concept of the word *bereshijt,* which has been translated "in the beginning"? The dictionaries of all languages show us that any word may have various meanings; the selection of a specific meaning depends on the word's context as revealed by the sentence in which the word functions as well as by the statements in the following sentences. In order to interpret the meaning of the word *bereshijt,* we have to investigate the state of the world before God's creations took place. The story tells us: "And the earth was waste and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters." As a later passage shows (9), the earth was covered by water: "Let the waters under the heavens be gathered together unto one place, and let the dry land appear." Thus, in the beginning the earth was not "created" as something new, but uncovered. The pre-creation stage is described as an immensity of water, "and darkness was upon the face of the deep." Water, darkness and depth were the three elements of uncreated material. And above this uncreated material, "the Spirit of God moved upon the face of the waters." Spirit, God and moving were the three characteristics attributed to the creator. It is between the three elements of uncreated material and the three characteristics of the creator that the beginning took place.

---

* If not noted otherwise Bible references are quoted from the *American Standardized Version.*

God's Spirit and the Concept of Polarity

According to the Egyptian creation myth, the primeval god was Nu, the world-ocean, who also was called Neph, as the spirit moving over the face of the waters. The corresponding Hebrew concept, *ruach,* which has been translated by the word Spirit, actually means "air in motion." The air in motion was conceived as the basic vital principle which appears creatively as "breath and Spirit" and destructively as "whirlwind and hurricane." God's *ruach* over the water combines both the creative and the destructive aspects. God's *ruach,* with the meaning of a hurricane over the water, appears in the story of the flood (Gen. 8:1), where the *ruach* as a tempest drives the waters away. The Biblical authors frequently describe God appearing as a whirlwind; for instance (Job 38:1): "Then Jehovah answered out of the whirlwind." Nahum (1:3-4) describes God's whirlwind in relationship to the water: "Jehovah hath his way in the whirlwind and in the storm. . . . He rebuketh the sea, and maketh it dry." The concept of God's *ruach* as a destructive whirlwind over the water appears in the Babylonian creation myth which, as we know, had a considerable influence upon the narrator of the Biblical story. The Babylonian creator destroys the primeval water-monster of chaos with his whirlwind; as the Babylonian text says:

> "He made a net to enclose Tiamat therein.
> The four winds he took hold of, that nothing whatsoever should escape.
> The South Wind, North Wind, East Wind, West Wind,
> He brought to the side of the net, the gift of his father Anu.

He created the hostile wind, the tempest and the hurricane,
The fourfold wind and the sevenfold wind, the whirlwind, and the wind without rival.
He sent forth the winds which he had created, the seven of them;
To trouble the spirit of Tiamat, they followed behind him."

The text continues with the description of how the primeval monster was killed by the destructive wind:

"He drove in the evil wind before she could close her lips.
The terrible winds filled her belly,
Her heart was seized, and she held her mouth wide open.
He drove in the spear and burst open her belly,
Cutting into her entrails, he slit her heart." (251)

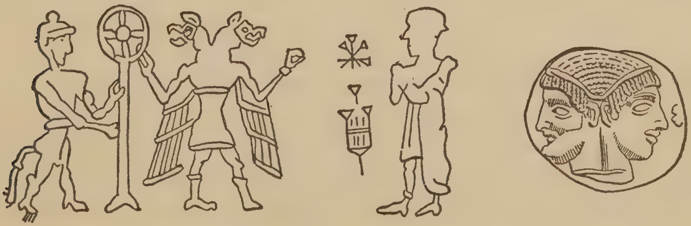
The Biblical author changed this archaic Babylonian concept. He discovered, as we shall see again and again, that all world manifestations are polarities and as such beyond one definite manifestation or the other. In its basic structure there is no creation or destruction, no male or female, no good or evil, no life or death, no reality or dream. In their basic structure extremes touch each other. God's *ruach* is not only in the air in wild motion as the destructive whirlwind, but also in motionless air which hovers over the water as a bird broods over the egg. Actually, the Hebrew word *rachaph,* which has been translated by "moved" in the sentence: "And the Spirit of God moved upon the face of the waters," means something different. The word means "brooding" and occurs only twice elsewhere in the Bible: once in Deuteronomy 32:11, where God is compared with a bird hatching an egg: "As an eagle that stirreth up her nest, that *fluttereth over* her young, he spread abroad his wings." Here the same word is translated by "fluttereth over." The other similar passage is Exodus 19:4, where God says, "How I bare you on eagles' wings." (*See also* Isaiah 31:5.)

Hence, the primeval God is potentially destructive and creative, he is father and mother; and the polarity of his manifestations leads to the later statement in which God says that he is a loving and a hating, a creative and a destructive force (Ex. 20:5-6): "For I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing loving kindness unto thousands of them that love me and keep my commandments."

The first insight into the ancient concept about the structure of the creator before creation took place is his polarity; it is the concept of a mere force which potentially has the opposite directions in itself. It is this concept which is expressed in the first name for God: Elohim. The word Elohim has a characteristic ending, *im,* which always indicates that the word stands in a *pluralis* or in a *dualis.* The *dualis,* an ancient grammatical form, indicates that the concept involves a duality of manifestations. Bible interpreters considered Elohim as a *pluralis majestatis,* a form which also was adopted by emperors as an expression of their power. Also in Assyria and Phoenicia the word "gods" was used as a singular. (289) However, the highest god of the Semitic peoples frequently was shown in a dual manifestation. A seal from Arrapha, for instance, shows Marduk with two bird-heads looking right and left (Fig. 5). Marduk the Babylonian god, created the earth, created man and seized the tablets of fate. In the Babylonian epic of creation he corresponds to Elohim:

> "Marduk constructed a reed mat-work on the face of the waters,
> He created dust and poured it out upon the reed mat-work.
> To cause the gods to dwell in 'the abode of their happiness,'
> He created man." (289)

The dual manifestation of the deity also appears with the Canaanites. A coin of Gaza shows Ashtart-Yaw as a Janus-face. (Fig. 6) Yaw of Gaza, who has been identified with Elohim and later with Jahweh, was associated with the Canaanitish mother-goddess Ashtart. The coin of Gaza of the Persian period "is characteristic of this



Figs. 5 and 6. The concept of duality in Babylon. (St. H. Langdon: *The Mythology of All Races.* Semitic).

type of male-female, or female-male deity, and the heads, being joined, prove that under these names was worshipped a deity who combines the attributes of both." (289) The concept of a divine duality or polarity appears all over the ancient Orient; it is frequently related to the moon and its increasing and decreasing phases. Thus, the Roman Janus head is shown with a moon sickle. (Fig. 7) The concept of duality found its expression even in the shape of daily-life objects. A Greek vase of perfume, of the sixth century B.C. represents the duality of beautiful-ugly, white-black, civilized-savage. (The association is established with the inscription *kalos,* beautiful, applied to the container of the beautifying perfume.) (Fig. 8)

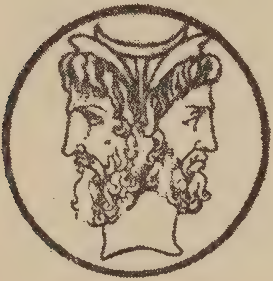


Fig. 7. Roman Janus-head with moon sickle; symbol of duality.

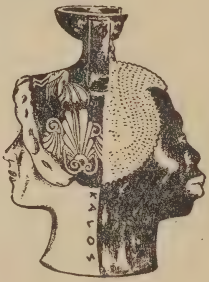


Fig. 8. The inscription presents the duality of 'beautiful-ugly.' Greek vase, about 550 B.C.

The concept of a divine duality is related to many gods. The Egyptian Osiris, for instance, was both the god of the dead and the god of renewed life; the Indian Agni, represented with two faces, was both good and evil, reasonable and irrational; he healed and he killed; he protected the home and he destroyed it. Also the Greek Artemis represented antagonistic qualities, helping and curing man and bringing evil and suffering to him. With these dualities the gods represent the great paradox, expressing one major characteristic of ancient mythology: "It is full of intentional ambiguities of man's position in the universe and his ultimate fate." (392)

The Talmud points at the underlying polarity in God's creations.

(427, 428) "There is nothing which God has created of which He has not also created the opposite. He who created mountains and hills created also seas and rivers . . . He created the righteous and also the wicked; He created paradise and hell: every man has two portions, one portion in paradise, and the other in hell." In this sense, Elohim, brooding over the world-egg like a mother goddess and creating the world as a father-god, seems to be an expression of the dual world principle rather than of the plural one. Elohim, a word which comes from an element, *el,* which means "motion and direction towards a place," and which also means "force and power," was the moving force with the potentiality of all, even opposite, manifestations. But before discussing the concept of the names of God, we shall follow the next implication of God's brooding *ruach.*

The Heavens and the World-egg

The root of the Hebrew word describing God's *ruach* over the water is found in the Aramaic expression of a bird hatching an egg. (*see also* Appendix 5) The image of God as a bird, which appears in two passages of the Old Testament, developed later in the New Testament to the image of the Holy Dove, symbol of God's Spirit or *ruach.* The idea of the God-bird seems to have two roots. One is the identification of God with the sun, which the Babylonians and Egyptians represented as a fire-bird flying through the heavens. (Fig. 9a, b) The other root is the concept of a world-egg. According to Egyptian mythology the god Keb produced the cosmic egg; there-

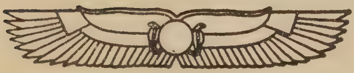


Fig. 9a. The concept of the supreme god as bird in Egypt. Sun of Edfu, XVIIIth dynasty (after Prinz: *Altorientalische Symbolik*).

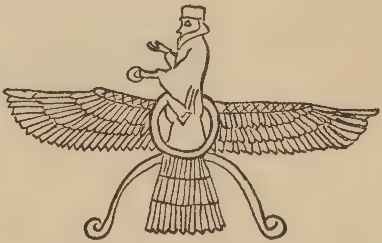


Fig. 9b. The Sungod in Persia.

fore, he was given the name of the Great Cackler. Ptah fashioned the world-egg upon a potter's wheel. (Fig. 10a) A representation from the Twenty-second Dynasty shows the sun-boat with the sun in an egg-shaped form. (Fig. 10b)

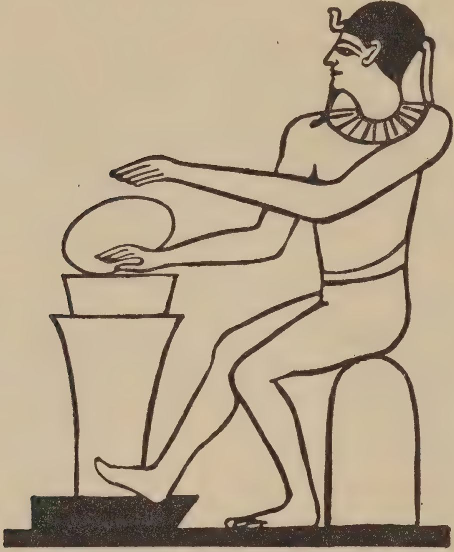
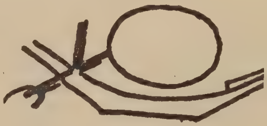


Fig. 10a. Ptah fashioning the Egg of the World upon a potter's wheel, which he works with his foot. (Budge).

Fig. 10b. Sun-boat with the sun in the shape of an egg. Egyptian.



The conception of a world-egg, which we discover in many Oriental cosmogonies, was developed by the ancients' thinking in analogies. Everything living is born from the magic capsule, the seed or the egg. Thus, it was conceived that the world, too, before its development was enclosed within the primeval seed or the primeval egg. Just as the force of the living plant splits the seed, just as the bird in the egg splits the enclosure, so the God-force in the world-egg splits it open into two halves and, as a Greek-Orphic cosmogony (transmitted by Athenagoras) tells, the upper part formed the heavens, the lower part the earth. The concept of polarity is related to that of the two halves of the egg which originally were a unity. The Orphic myth says that born from this world-egg was a double-formed god. An Orphic hymn calls god the "egg-born," the "producer of the tempest," and the "light-bringer." (Appendix 6) The Hindus call the world-egg the "golden egg, in brilliancy like the sun." And a Hindu story tells: "In that egg he himself was born as Brahman, the progenitor of the whole world. The divine one resided in that egg during a whole year. Then, by his thought alone, he divided it into two halves. And out of these two halves he made heaven and earth." (282) A symbolic representation shows Parasacti-Bhavani, the mother of Trimurti, with three eggs as three manifestations of the world-egg. (after Creuzer, Fig. 10c) Another illustration shows Trimurti on the flower of the lotus, which has a significance similar to the Biblical tree of life. The lotus grows from the world-egg swimming in the primeval world-ocean. (Fig. 10d)

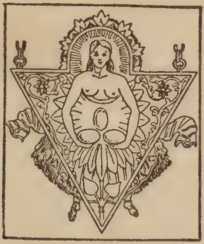


Fig. 10c. Parasacti-Bhavani, mother of Trimurti, with three eggs as three manifestations of the world-egg. Her body is formed by the Lotus flower.

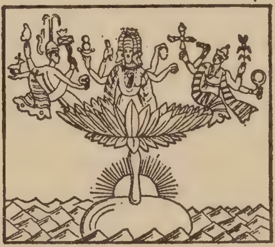


Fig. 10d. Trimurti on the Lotus flower, growing from the world-egg in the ocean. (Creuzer).

The Biblical story reports in a similar way that God, making a firmament, said: "Let it divide the waters from the waters." But the division of the world in the Biblical report is, as we shall see later, not a dual one into heaven and earth, but a triple one into heaven, earth and underworld. The earth is, like the yolk in the egg, in the center. Heaven surrounds the earth like the eggshell. But the heavens are divided into an upper sphere from which the sun rises and a lower sphere into which the sun sets. This lower sphere becomes the underworld and the kingdom of death. Because of this duality of heaven, the Hebrew word for heaven, *Shamajim,* has, just as Elohim, the ending which signifies the *dualis.* This is like the Egyptian concept, (72A) where the heavens are the two heavens of the day and of the night, with the symbols of awakening and life and of sleeping and death. In Babylonian cosmogony heaven, which surrounds everything existing just as the shell of the egg envelops the being, is also called the world-mantle. (139) The world-mantle with the stars as jewels found its symbolized expression in the colored and jewelled mantle used by the priests.

Since the world-egg was conceived as an analogy to a real egg, the shape of the egg too was applied to the model of the universe. The extension of the shell shows various gradations, from the smallest extension of both points to the highest extension in the middle. These various degrees were conceived as layers or spheres, and the egg-shaped heavens therefore had various regions, as it is said in Deuteronomy (10:14): "Unto Jehovah thy God belongeth heaven and the heaven of heavens"—in other words, heaven with its subheavens or spheres. The upper point of the egg-shaped heavens is the heaven of the day, its lower point is the heaven of the night. Now we have a further insight into the Biblical concept of the world before it was created. The world-water was enclosed in the world-egg; Elohim was the polar life-force of creation-destruction over the water that in its fathomless depth bore the image of the earth.

Imagination and Reality

The Hindu creation story tells that God by his thought alone created the world. In the Biblical story God's thought appears with the words: "And God said, let there be." But before thought becomes active in communicable words, the thought is present in a passive state of meditation. When the Biblical report states that God was brooding upon the face of the waters, the Hebrew language uses here a symbolism which is similar to our own language. A person is said to brood over an idea. The mental brooding produces images which similarly appear in the passive state of sleep, namely, in the dream. The close relationship between the creative stage and sleep and dream is shown when the Biblical narrator describes God's creation of a woman (Gen. 2:21-22): "And Jehovah God caused a deep sleep to fall upon the man and he slept; and he took one of his ribs, and closed up the flesh instead thereof: and the rib which Jehovah God had taken from the man, made he a woman." The woman is created in man's sleep. But also the image of God may be created in man's sleep, as the text tells of God's appearance to Abram (Gen. 15:12-13): "And when the sun was going down, a deep sleep fell upon Abram; and lo, a horror of great darkness fell upon him. And he [God] said unto Abram . . ." God also appears to Jacob in a dream (Gen. 28:12), and here also the dream is accompanied by a feeling of horror, the text describing Jacob's reaction (Gen. 28:17): "And he was afraid, and said, How dreadful is this place!" It is the deep visionary sleep which Daniel describes (Dan. 10:8-9): "I . . . saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words; and when I heard the voice of his words, then was I fallen into a deep sleep on my face, with my face toward the ground."

The hypnotic sleep, *tardemah,* demonstrates how man can act and create in a state of trance without knowing it. Similarly, the creative process in our normal life develops without our knowledge, just as the woman does not know how the fetus grows in her, just as the mental creation, the dream of the night or the intuition in our wakening comes over us as if we were in a trance.

God's state before his creation took place is described as "brooding," his state after having accomplished his creation is described as a state of rest, and it is this state of rest which is called "holy" (Gen. 2:3): "And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made." Thus, God made the world between the stages of brooding and resting.

The Egyptian myth of creation which in many respects influenced the Biblical creation story illustrates God's brooding over the water in a particular way (Fig. 11). The creator is represented as "brooding over the water" in a circular position, symbolizing complete self-containedness in meditation. The text says: "I united my members." In the form of Khepera he holds on his head Maa, his Spirit, who is also Maat, the personification of truth. This is the same concept as the Bible story, where God, also appearing as a female figure,

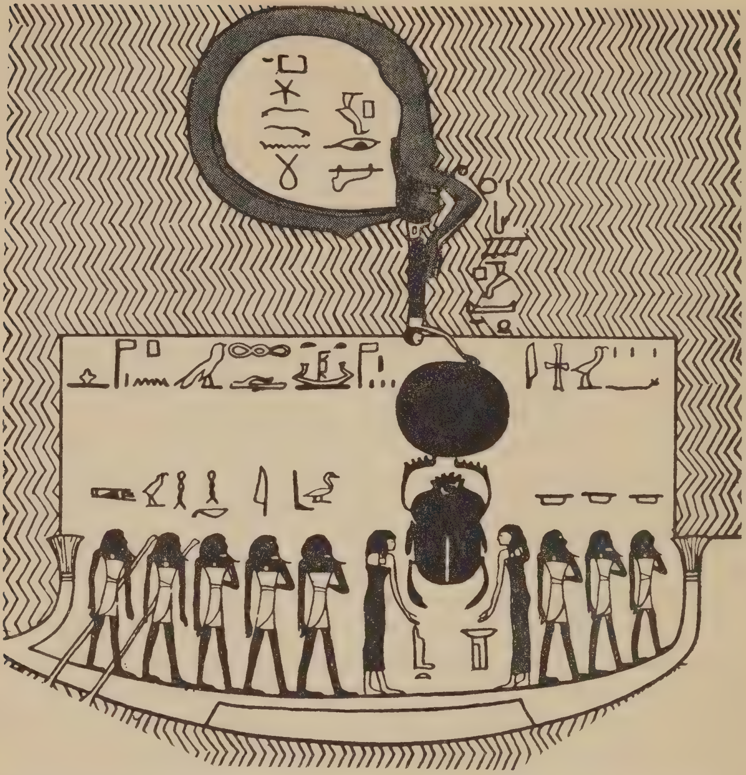


Fig. 11. The Egyptian creator brooding over the water in the circular position of meditation. On his head, Maa, his Spirit hands the world-egg to the heavenly beetle which transports it into the sun-boat (after Budge).

creates with his Spirit. Maa carries the world-egg which is received by the heavenly beetle. According to Budge, (73) "Khepera was symbolized by a beetle which belonged to the class of Coprophagi or dung-eaters that laid their eggs in masses of dung and rolled them about until they became circular in form. These balls, though made of dead, inert matter, contained the germ of life." The world-egg of dung, matter of chaos, is transformed into the sun disk, rolled by the cosmic beetle over the heavens. The illustration shows the beetle transporting the world-egg into the sun-boat which carries it over the heavenly ocean. The transformation of chaotic matter into light has its correspondence in the Biblical story of creation. In the Egyptian myth, Ra, the sungod, says: "I am he who came into being in the form of Khepera," a symbol of transforming chaos into order, darkness into light, dead matter into life.

The concept of God's sleep and dream appears frequently with the Biblical authors: "Awake, why sleepest thou, O Lord?" cries the Psalmist (Ps. 44:23; cf. Ps. 7:6; Ps. 59:4); and: "Stir up thyself, and awake to the justice due unto me" (Ps. 35:23); and: "As a dream when one awaketh, so, O Lord, when thou awakest, thou wilt despise their image" (Ps. 73:20). Man, like God, is compared to a dream (Job 20:8): "He shall fly away as a dream." When God is not active in creation or destruction, he is conceived as in a state of trance and dreaming (Ps. 78:65): "Then the Lord awaked as one out of sleep, like a mighty man that shouteth by reason of wine." Hence, God's brooding over the water is the pre-creative trance out of which arises the world-being, like the embryo from the egg, like the dream from the sleep.

The dream-like imagination was considered to be the stuff from which reality was formed. This dream-like imagination was personified as "Wisdom," and Proverbs describes this force which was with God before the world was created (Ch. 8): *

1. Doth not wisdom cry,
And understanding put forth her voice? . . .

22. Jehovah possessed me in the beginning of his way,
Before his works of old.

23. I was set up from everlasting, from the beginning,
Before the earth was.

24. When there were no depths, I was brought forth,
When there were no fountains abounding with water . . .

30. Then I was by him, as a master workman;
And I was daily his delight.

Wisdom, the dream-figure, is described as a female being with her maidens (Prov. 9:3): "She hath sent forth her maidens." Proverbs (9:1) describes that she had built the world house with seven pillars, probably alluding to the seven days of creation: "Wisdom hath builded her house; She hath hewn out her seven pillars." Thus, wisdom is the female principle in God that makes Him brood over

---

* Cf. Isaiah 40:13-14.

the world-egg, while the male principle in God performs the creative act.

Our analysis of the story of the world's creation will follow the basic assumption of the archaic thinker, that all things are symbols for metaphysical phenomena behind them. The parable brings symbols into relationship with each other; also in the New Testament religious teaching was based upon parables (Matt. 13:34-35): "All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them: That it might be fulfilled which was spoken through the prophet, saying, I will open my mouth in parables; I will utter things hidden from the foundation of the world."

The parable is an attempt to demonstrate the implications of things, the hidden meanings. Hence, each story is a parabolic story which makes even the simplest event into a phenomenon of universal significance. If world and thought are *One,* each happening in the world becomes a thought and each thought becomes a happening. The Buddhist work, *Dhammapada,* says: "All that we are is the result of that we have thought: It was founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage . . . If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him." (19)

Thought being considered the basis of all creation, the concept of God was related to that of the spiritual power of thought, as described by the first creation: "Let there be light: and there was light." The act of saying, the thought: "let there be," and the creation: "there was"—are one act. This concept with its many implications appears in the ancient Greek doctrine of a world-spirit, *nous* and *logos*. The term *logos* had its influence upon the New Testament, where it appears in John 1:1. Our translators render this term by the English "word": "In the beginning was the Word [*logos*], and the Word [*logos*] was with God, and the Word [*logos*] was God." The translation of *logos* by "word" refers to the root of the Greek word, meaning "to speak." Thus, in the very beginning God's dream was transformed into thought, the thought into the word, the word into the creative act.

The Process of Creating

After the analysis of concepts referring to the state of the beginning we may better understand the meaning of the Hebrew word *bara,* translated by "he created." *Bara,* a rarely used word, has the following meanings according to the dictionary: "to create, to produce, to beget"; and "to cut out, to carve, to form by cutting or carving." According to Gesenius the basic meaning of the word is that of hewing out, like a sculpture out of stone. The description of Proverbs that "Wisdom . . . hath hewn out her seven pillars," and God's creation of man "of the dust of the ground" (Gen. 2:7) show God as the sculptor or potter; also: "O house of Israel, cannot I do with you as this potter? saith Jehovah. Behold, as the clay in the potter's hand, so are ye in my hand" (Jer. 18:6; cf. Isaiah 64:8).

The image of the bird-god splitting the world-egg now has a further association to the ancients' concept of the act of creation, namely, of God hewing open the world-egg and sculpturing the earth out of its depths. In a similar way man's birth was compared to the product of a sculptor, as Isaiah says (51:1): "Look unto the rock whence ye were hewn." The word for "son," *ben,* comes from a root *bano,* which means, (after Gesenius,) * "to build," used for the stones from which a house is built.

In relation to the concept of the world-egg in which the life-force, Elohim, was enclosed, God cut out the world-frame like a bird cuts open the egg-shell. In relation to the concept of the world-dream God transformed the dream into reality like a sculptor hews out the stone according to his imagination. The Hebrew language, like other languages, has various words of similar meanings but with different connotations. The word "to create" is differentiated from a word meaning "to form" and from a word "to make." Isaiah describes three stages of God's creating man (Isaiah 43:7): ". . . whom I have *created* for my glory, whom I have *formed,* yeah, whom I have *made.*" Creating means hewing out the basic material, forming means patterning, and making implies the concept of usefulness.

It appears that the act of creating was conceived as one of three stages. For the Hebrews creating was an awakening of material, just as begetting was the liberation of an image hidden in the motherly substance. A similar concept appears in Latin. The word for "mother," *mater,* has the same basic meaning as *materia,* meaning material or substance; while the word for "father," *pater,* comes from *pateo,* to open. The father in his act of begetting opens the motherly substance. The creative process is one of unfolding, just as the plant unfolds from the seed. The English word "development" has a similar root, meaning "to unfold gradually."

---

* We refer to the twentieth edition (171) throughout the text.

The Structure of the Beginning

The translation of the first Biblical word *bereshijt* by "in the beginning" does not seem to be adequate. The concept of a beginning of everything would imply a creation out of nothing, an interpretation which was the accepted one in post-Biblical times. However, Proverbs describes that "wisdom" existed before creation took place. Some Jewish interpreters such as Rashi and Ibn Ezra translate the verse as if the word "in the beginning" only introduced the starting of God's creation: "In the beginning of God's creating the heavens and the earth . . . now the earth was . . ." This concept of the beginning has its parallel in ancient Greek cosmogonies. According to the creation stories told by Anaxagoras (500-428 B.C.) and by Plato (427-347 B.C.), both of which derive from an ancient Oriental source, the "world-artificer" called "Demiurge" does not make the world out of nothing but he imposes order and system upon the pre-existing chaos.

The Biblical concept of the pre-existing wisdom has its parallel with the Chinese Tao. Laotse's Tao-Te-King says:

> There is a thing inherent and natural,
> Which existed before heaven and earth.
> Motionless and fathomless,
> It stands alone and never changes;
> It pervades everywhere and never becomes exhausted.
> It may be regarded as the Mother of the Universe,
> I do not know its name.
> If I am forced to give it a name,
>   I call it Tao, and I name it as Supreme.
> Supreme means going on;
> Going on means going far;
> Going far means returning. (19)

The world conception of the ancient Orient, as developed in Egypt, Babylonia, Palestine, India and China, shows many common characteristics. Whether or not these similarities were developed by mutual contact of nations, by migration, or independently by similar experiences is an unanswered problem. At any rate, the description of the primeval force, Tao, shows several characteristics which we also discover in the Biblical report. Tao, like Wisdom, is the beginning of everything. Tao is called the "Mother of the Universe," and Wisdom also is described as a female personification. Tao is "motionless," and the Wisdom of which Proverbs (8:22) says: "Jehovah possessed me in the beginning of his way before his works of old," appears as motionless in the brooding of God's spirit. Tao is fathomless, and the story of creation also tells that in the beginning there was only "the face of the deep," the abyss, the fathomless. But Tao, involving the characteristics of everything, is also the symbol of opposites; it is "motionless" and it is "going on," it is "going far," and it is "returning." The Wisdom in the Bible is motionless in God's brooding, but it also involves the force of development, the activity of "going on." This activity is "going far," leading to the world's development; but in the end God is again motionless as he was in the beginning, brooding over the water: "He rested on the seventh day from all his work which he had made" (Gen. 2:2). Hence, "going far means returning."

The common translation for Tao is "the path." Proverbs (8:2) describes Wisdom similarly: "Where the paths meet, she standeth." Tao is the basic material which "pervades everywhere and never becomes exhausted." Tao is the foundation. The Orphic mythology of the Greek gives the following picture of the beginning: first there was endless Time, from which came Chaos, the tremendous space containing the Mist, the Night and the Air. At Time's command the Mist spun around the Air with such enormous speed that the mass took on the shape of the world-egg which finally broke off into the two halves of Heaven and Earth. Love, the creative force, came from the center of the egg. Tao-Time-Wisdom was the foundation which, with the creative motion of *ruach,* the whirlwind, became the spirit in the world-egg, out of which God hewed out the heavens and the earth.

The Hebrew word *bereshijt* means not only "beginning"; it is also listed as having the following significances: "the topmost, the highest, former time, first state, former condition, the first in its kind, firstlings." (171) The different meanings express the concept of the ultimate thing at the end (topmost) and at the beginning (first state) of a development. This means the essential material, the foundation

The Latin Vulgata, translating the Hebrew *bereshijt* by "in principio," seems to express much more closely the ancient thought; it means: "commencement, origin, first principle, element, foundation."

The concept of the world's foundation appears in many passages of the Bible. "And the foundations of the world were laid bare, at thy rebuke, O Jehovah" (Psalm 104:5). Wisdom speaks (Prov. 8:29): "When he marked out the foundations of the earth; than I was by him, as a master workman," and Isaiah calls (58:12): "Thou shalt raise up the foundations of many generations . . ." Where before had been chaos and abyss, God created the foundation. Thus, we translate the first word of Genesis, *bereshijt:*

FROM THE FOUNDATION

From the foundation
Elohim
hewed out
the two
heavens
and the earth.

CHAPTER 3: TOHU WA BOHU—
CONFUSION AND EMPTINESS

> And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

The Primeval Chaos

THE PRIMEVAL SCENERY before the world was created is described with respect to the three regions of the world: above—middle—below. Above: the tempest of Elohim over the water. Middle: the earth was waste and void. Below: darkness upon the face of the deep. The following creations of God change the structure of the world-material in each region and reveal by this transformation how the Biblical author had conceived the primeval scenery. The tempest is the force that has no direction, no law and no bounds; darkness is the principle of non-distinction; and waste and void is the principle of chaos and lifelessness.

The earth in its uncreated stage, submerged by the water, is described by two words, in Hebrew: *tohu* and *bohu*. These two words appear only twice again in the Bible, in Jeremiah 4:23, and in Isaiah 34:11. Jeremiah gives a vision of the world's destruction because of its evilness. The scenery of destruction is described by images similar to those of the primeval scenery, but enlarged by additional comments which help us to understand what the Biblical authors meant by "waste and void." This description is as follows

(Jer. 4:23-26): "I beheld the earth, and lo, it was waste and void; and the heavens, and they had no light. I beheld the mountains and, lo, they trembled, and all the hills moved to and fro. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful field was a wilderness, and all the cities thereof were broken down at the presence of Jehovah, and before his fierce anger." Jeremiah describes "waste and void" as a state of an earthquake, of volcanic eruption. Isaiah 34:11 uses the image: "He will stretch over it the line of confusion and the plummet of emptiness." (The King James Version translates this as "stones of emptiness.") *Tohu* is a state of volcanic confusion and *bohu* is a state of emptiness of life, as in a stone.

The Babylonian story of creation describes the image of the world-monster Tiamat:

> "When on high, heaven was not named,
> Below, dry land was not named.
> Apsu, their first begetter,
> Mummu (and) Tiamat, the mother of all of them,
> Their waters combined together.
> Field was not marked off, sprout had not come forth.
> When none of the gods had yet come forth,
> Had not borne a name,
> No destinies had been fixed." (251)

The principle *tohu* in the Biblical story seems to correspond to the Babylonian female monster Tiamat, also described as a tremendous fish, which, split in half, later provides the foundation for heaven and earth. If *tohu* corresponds to the female principle of tumult and uproar, *bohu* seems to correspond to the male principle, represented by the Babylonians as the ocean.

The concept that each creation is preceded by a union of male-female principles appears in the words with which the Biblical author concludes the first story of creation (Gen. 2:4): "These are the generations of the heavens and of the earth." The word translated by generations here literally means begettings. Many modern languages extend sex-qualities beyond the biological sphere, giving a feminine or masculine title to each noun in the language. Thus *tohu* and *bohu* seem to be a mixture of the yet uncreative female and male principles of the volcanic material and the lifeless ocean. A Jewish myth, transmitted by Judah Ben Pazi, tells: "In the beginning the world consisted of water within water (Gen. 1:2). The water was then changed into ice (Ps. 147:17) and again transformed by God into earth (Job 37:6)."

This concept, which also appears in Asiatic myths, indicates that the world before its creation was an ocean of ice. *Bohu,* then, could be considered as the frozen ocean, as the stone-blocks of ice, mixed with *tohu,* the volcanic fire. Other ancient Hebrew concepts also suggest that the image of the primeval mixture of fire and ice was not foreign to the narrator of the story of creation. According to ancient Hebrew legends, one group of angels, called Ishim, is composed half of fire and half of snow. The Psalmist (Ps. 18:12) describes God's manifestation by "hailstones and coals of fire." Ezekiel describes his visions of God as accompanied by an ice storm and a fiery cloud (Ezek. 1:4) and he describes how over the fire surrounding God there "was the likeness of a firmament like the terrible ice to look upon . . ." (Ezek. 1:22) St. John's Revelation takes up this concept of a mixture of ice and fire (Rev. 15:2): "And I saw as it were a sea of glass [ice] mingled with fire." Job 38:30 describes the primeval transformation of water into stone: "The waters hide themselves and become like stone, and the face of the deep is frozen."

Thus, *tohu* and *bohu* are the fusion of volcanic fire and lifeless ice, of destructive volcanic eruption and of barren emptiness. It is over this scenery of fire and ice that God's tempest broods, a scenery enveloped in darkness over fathomless depths. It is this archaic scene which now suddenly comes to life.

The First Light as Lightning

God's first creation is that of light: "And God said: Let there be light and there was light." Bible critics make a point of the apparent contradiction that the text describes the creation of light as God's first creative act while the creation of the luminaries, sun and moon, is described at a later period (Gen. 1:14). W. H. Bennett tries to explain this paradox: "Light is thought of here as a thing in itself, independent of the heavenly luminaries." (29) But an abstraction such as light in itself would have been foreign to the very concrete imagination of the Biblical narrator. If we analyze each image of the story of creation with reference to images characteristically used in a similar context, the light with which God manifests himself first never could have been the sun, the moon or the stars.

Rather, another manifestation of light is characteristic of God's appearance. When God appears to the children of Israel on Mount Sinai (Ex. 19:16-18), "there were thunders and lightnings, and a thick cloud upon the mount. . . . And Mount Sinai, the whole of it smoked, because Jehovah descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." The Biblical God is a God of lightning and volcanic fire, which were interrelated because the ancients believed that lightning had ignited the volcanic mountain. Jeremiah (10:12-13) describes God as creator of the world, as the god of thunder and lightning: "He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens. When he uttereth his voice, there is a tumult of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings for the rain, and bringeth forth the wind out of his treasuries." The Psalmist unites the images of the primeval scenery (Ps. 77:18-19):

> "The voice of thy thunder was in the whirlwind,
> The lightnings lightened the world:
> The earth trembled and shook.
> Thy way was in the sea,
> And thy paths in the great waters."

Out of the tempest, the cloud, that was brooding over the water, there originated the lightning, the first spark of life. The Apocryphal book II Esdras (6:40), repeating the story of the world's creation in a varied form, says: "Then commandest thou a ray of light to be brought forth of thy treasures, that then thy works might appear." Here the first creation is not light in its fullness, but the ray of light or lightning.

The volcanic turmoil described by *tohu* and *bohu* now associates with the flashes of lightning, illuminating the darkness (Ex. 2, Cor. 4:6). And it is the lightning which splits the world-egg and hews out the heavens and the earth. Job (37:11-13) describes the lightning as God's tool of action in a negative as well as a positive sense:

> "He spreadeth abroad the cloud of his lightning:
> And it is turned round about by his guidance,
> That they may do whatsoever he commandeth them
> Upon the face of the habitable world.

Whether it be for correction or for his land
Or for loving kindness, that he cause it to come."

Job (37:3-4) says: "He sendeth it forth under the whole heaven and his lightning unto the ends of the earth . . . And he restraineth not the lightnings when his voice is heard." Job (38:24-25) calls the lightning the divider: "By what way is the light parted . . . Who hath cleft a channel for the waterflood or a way for the lightning of the thunder."

Daniel (10:6) describes God's fire as "the appearance of lightning," and Job (36:32) says of God's hands: "He covereth his hands with the lightning. And giveth it a charge that it strike the mark." And similarly Habakkuk (3:4): "He had rays coming forth from his hand; And there was the hiding of his power."

The Hebrew word translated by lightning is the same as that which is translated as "light" in the story of creation. The fertilizing and in this sense creative power of the lightning was known to the ancients and symbolized in myths and in pictures. Thus, the lightning becomes the symbol of the spark of life and its flash was compared with the ejaculation of the sperm. The association of sperm with light has been suggested from the Greek word for penis, *phalos,* which also means brightness.

While the lightning is a symbol of God's male act of begetting, his voice appearing as thunder is a symbol of his female act of giving birth. It is with the sound of thunder that the womb of the earth opens, giving forth fire and lava. Psalm 29:3, 9 combines these concepts: "The voice of Jehovah is upon the waters; The God of glory thundereth . . . The voice of Jehovah maketh the hinds to calve . . ."

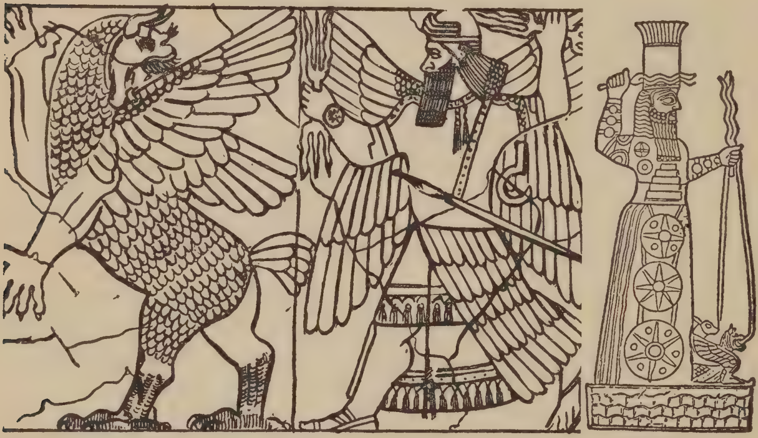
Thus the first creations grow directly out of the primeval scene, as Psalm 18:11-13 and other passages allude to it:

"Darkness of waters, thick clouds of the skies . . .
Jehovah also thundered in the heavens
And the Most High uttered his voice,
Hailstones and coals of fire.
And he sent out his arrows and scattered them;
Yea, lightnings manifold . . .
Then the channels of waters appeared,
And the foundations of the world were laid bare."

The idea that the primeval Elohim was a god of lightning has its support in his correspondence with Adad, one of the principal Babylonian and Assyrian deities. The Babylonian Creation Myth tells of Marduk, preparing to destroy Tiamat, the monster of chaos (Fig. 12a, after Jastrow):

> "The bow and quiver he hung at his side,
> Placed the lightning on his face,
> With a burning flame he filled his body." (289)

On monuments Adad stands upon a bull, throwing a thunderbolt with his right hand and holding forked lightning in his left. A two-forked bolt of lightning rises from the bull's back. In a pictorial representation we see Adad who, like Marduk, holds the lightning symbols in both hands. (Fig. 12b, after Jastrow) A Sumerian hymn describes Adad: "Lord Iskur, gigantic steer and glorious is thy name. "Father Iskur, lord that rideth the storm is thy name . . . The lightning thy messenger goeth before thee . . ." (251) The god who has many attributes such as Iskur, "wind," "storm," "lightning," later was associated with the sun-god Shamash. As we shall discuss later, along with the concept of Genesis, or world-



Figs. 12a and 12b. The Babylonian gods of lightning. (Jastrow).

development, the concept of god developed. This development seems to have progressed from that of a lightning god to a moon-god and finally to a sun-god. The lightning was the symbol of the creating spark of life; the moon in its transformations was a symbol of the embryonic development of life; while the sun was a symbol of the life force radiating into all parts of the universe.

Zeus, the chief god of the Greeks was a god of lightning, holding in his hands a shield (the *aegis*) which, when he shook it, caused thunder, lightning and terror. Similarly, the chief Etruscan god, Summanus, was a thundering god, and in India, Agni, greatest of the gods of earth, was born in heaven as sunlight, in the aerial waters as lightning and on earth as fire, thus uniting the various aspects of the fiery manifestations. The lightning split the world-egg, the curtain of the world-stage; the lightning carved the figures of the world and designed the hieroglyphics of destiny, the lightning filled the universe with the force that creates and destroys, that force which developed to the Holy, the climax of creation. The lightning, the Glory of God, the spark of life, the numinous and the awe-inspiring, bliss and terror, also created the inner world of the soul, giving her the inner light. This is told in the Kena-Upanishad:

> This is the way. It [Brahman] is to be illustrated:
> When lightnings have been loosened:
> Aaah
> When that has made the eyes to be closed—
> Aaah—
> So far concerning Deity. (355)

When the eyes are closed under the divine light the *mysterium* is born. The mysterium (a word that is derived from the Greek *myein,* to close the eyes) is the secret of the inner creation, the dream and the vision; it is the embodiment of that eternal light which created the macrocosm of the world to which the microcosm of the soul corresponds. "Let there be light" becomes the foundation of existence, in which reality and dream converge.

The Dynamics of Creation

When the narrator describes God's first creation of lightning, he does not represent it as a static happening telling that God created the lightning but as a dynamic process, which first starts in God's imagination and then is accomplished in reality. The plan of creation in God's imagination appears with the description: "And God said, Let there be light" (lightning); the realization follows: "And there was light" (lightning). The development of God himself by means of his creations also appears in a development of the structure of the creation process. In the first creative act imagination and reality are the same. God's imagined "Let there be" immediately becomes a "there was," namely, reality. This unification of imagination and reality seems to develop directly from God's precreative stage of brooding, meditation and dream. But in the following creative processes dream and reality become more and more differentiated. In the next creation God realizes actively his imagination, saying (Gen. 1:6-7): "Let there be a firmament . . . And God made the firmament . . ." Here God is not only thinking but actively doing. In a later creative process the created object is endowed with creative force and can create by itself (Gen. 1:11-12): "Let the earth put forth grass, herbs yielding seed and fruit-trees bearing fruit . . . And the earth brought forth." Here God creates indirectly by means of the earth. We shall see later how these creative processes develop further. One characteristic, however, remains after the first creation, namely, that each of God's next creations is preceded by the scheme in his imagination, expressed by the words: "Let there be." It is in this way that the inner or mental reality and the outer reality are always woven together, setting forth the concept that the entire creation may be considered as God's dream, and that on the other hand, dream, imagination and all inner psychological processes are to be considered as reality.

Philo, who was the first to extensively interpret the Biblical story of creation, elaborated on God's imaginative: "Let there be" as follows: "Thus after having received in his own soul, as it were in wax, the figures of these objects severally, he carries about the image of a city which is the creation of his mind. Then by his innate power of memory, he recalls the images of the various parts of the city, and imprints their types yet more distinctly in it; and like a good craftsman he begins to build the city of stones and timber, keeping his eye upon his pattern and making the visible and tangible objects correspond in each case to the incorporeal ideas." (363)

The insight into the dynamics of the creative process, in which imagination is transformed into action, is applied to the world's creation: abstract ideas take on form and become reality; similarly, according to Plato, ideas are the sources of the real phenomena. The continuous transformation from the abstract into the concrete produces a continuous dynamic process. D. B. MacDonald observed that the concept of dynamics was fundamental to ancient Hebrew thought. But this Hebrew concept of "becoming" is, as MacDonald says: "Obscured for us often in our English versions by the fact that the English *Be* can really mean *Become*. 'Let there be light' is good English for 'Let light come into existence,' as the Hebrew means." (314) Everything was conceived in a state of becoming and never in a state of being. Everything was supposedly in a process of development. The fundamental concept of the story of creation, being the "preface" to Genesis (development) which is the introduction to the entire Bible, is that the world is not static but dynamic. The act of speaking and the act of seeing are the basic dynamic manifestations of man. The Hebrew word for "speaking," *deber,* comes from a root which means "to range in order, to lead, to guide." Just as our act of speaking implies the ordering of verbal material, so God's act of speaking implied the ordering of world material; and just as our act of seeing implies the configuration of objects we perceive, so, as we shall discuss in the following, God's act of seeing configurates the world-material.

The Creative Act of Seeing

The great implications of this dynamic concept appear with the following descriptions: "And God saw the light, that it was good." The concepts underlying the story of creation suggest that this translation is incorrect. As the sentence stands, the verse presents a strong anthropomorphism which is not inherent in the total report. God looks critically at his work, just as a human being would have done, and then presents a very human reaction of appraisal. Some Bible critics such as Gunkel see herein an indication of "the possibility of failure happily overcome." (198) (*See also* Appendix 7). Such an anthropomorph attitude seems not to be adequate for Biblical thought. Searching for other Biblical passages which refer to God's act of seeing, I found that Psalm 104:31-32 says: "Let Jehovah rejoice in his works: Who looketh on the earth, and it trembleth." Here the act of God's seeing is a creative one, it causes the volcanic reaction. The Apocryphal book The Wisdom of Solomon (11:18-19) describes how the eyes of monsters have the power of destruction, that is, of a negative configuration: ". . . flashing dreadful sparkles from their eyes; which had power not only to consume them by their violence, but to destroy them even by the terror of their sight." The eyes' power of destruction was emphasized in the entire ancient Orient under the concept of the Evil Eye, of the magic eye, whose power was experienced in hypnosis. The hypnotic practice is described in ancient Egyptian documents and in Biblical reports such as the Book of Daniel (8:17-18). "Where your eye looks —there originates harmony." Some Greek vases show the magic eye in their design (Fig. 14) and from medieval times Hebrew talismans against the evil eye are known. (Fig. 15, after Seligman) An Egyptian device for inducing hypnosis, with the black pupil in the center, used for the fixation of the eyes, is preserved (Fig. 13, after Seligman)

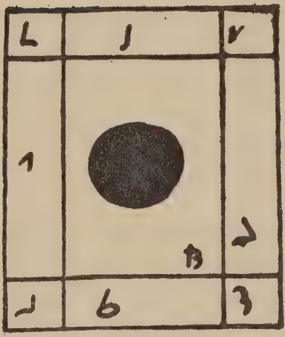


Fig. 13. Egyptian device for inducing hypnosis.

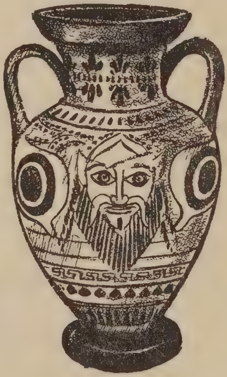


Fig. 14. Greek amphora with magic eye design. Munich.

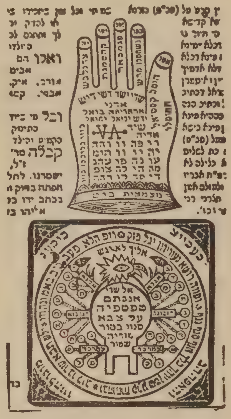


Fig. 15. Hebrew talisman against the evil eye.

And the Egyptians speak of the eye of the sun, comparing the creative power of the sun-eye to the act of begetting: "Behold the men who were begotten from my eye." (142) The Egyptians symbolized the power of the creative eye by a talisman called "Oudjat." (Fig. 16) Indian cosmogony also tells of the creative power of God's eye. The original Biblical concept is preserved in some European folklore. The following tale is reported from the Slovenes: "In the beginning there was nothing but God. He slept and his sleep lasted for centuries and it was determined that he woke up. This happened, and God started to look around. And where he looked upon there originated a star, and God began to be puzzled about what he created with his eye." (117)

This folktale brings God's act of creative seeing into a direct relationship to his precreative act of brooding and sleeping. The world's creation starts when God opens his eyes. The second story of creation describes in a similar way how Adam's and Eve's psychological creation of good and evil starts when they open their eyes (Gen. 3:5): "Your eyes shall be opened, and ye shall be as God knowing good and evil." The precreative state was one of "blind" forces. The ancients used here the same concept as we do. The state of blindness is a state of nondirection, a lack of discrimination, a state of confusion. The word "blind" has the original meaning of "turbid or cloudy and allied to blend, to mix." In a similar sense Biblical authors speak of psychological blindness (Deut. 28:28-29): "Jehovah will smite thee with madness, and with blindness, and with astonishment of heart; and thou shalt grope at noonday, as the blind gropeth in darkness and thou shalt not prosper in thy ways."

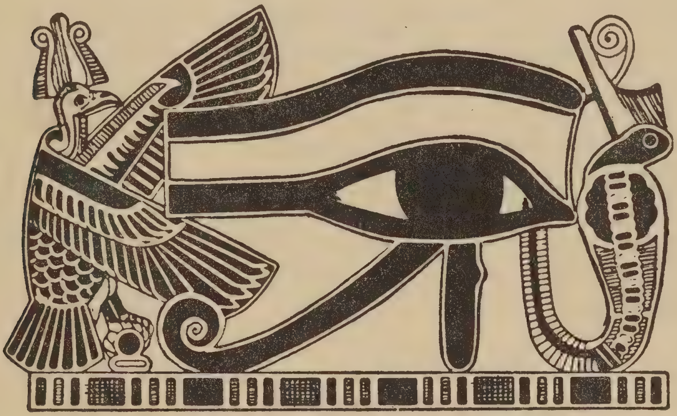


Fig. 16. The eye, 'Oudjat,' (the Healthy Eye) attached to the breast shield of Pharaoh Tout-Ankh-Amon, a talisman giving health, security, vigor, and protection against the evil eye.

The concept of the creative function of God's act of seeing not only is a logical part of the processes described in the story of creation, but it is also characteristic of other corresponding concepts of the ancient Orient. This entirely new aspect of the Biblical report depends on the grammatical construction, translated by "that it was," the three words which in the Hebrew text are represented by the single word *"ki."* This word has so many meanings that Gesenius' dictionary covers eight columns for its interpretation. Its use may be causal as well as final. Gesenius has this to say: ". . . as marking consecution, result, effect, i.e., the cause or reason why a thing is or will be so and so, i.e., so that, so as that." Hence, grammatically it is equally correct if we translate: "And God saw the light that it *was* good" or "And God saw the light that it *became* good." It is always the dynamic aspect of becoming instead of the static aspect of being which patterns the story of the world's creation. God's seeing is a creative act just as is his speaking. (Appendices 8, 9) Moreover, the polarity of male-female functions alluded to in the entire report, suggests that God's creative act of speaking corresponds to his female function, his creative act of seeing to his male function, both united in the first act of creation. God's configuration by the act of seeing develops the configuration established by his act of speaking. His speaking and seeing brings the world-material into a design.

The Good as Balance

God's creative act of seeing is now specified by the Hebrew word *"tob,"* translated by "good." What the Hebrews called "good" also has to be specified. The word "good," in Hebrew as well as in our language, not only has a moral connotation. Just as in our language "good" also means "beneficial, useful, proper, right, valuable, adequate," so the Hebrew word for good, *tob,* has many connotations, such as goodness of appearance, beauty, good in measure and quantity, good in a moral sense, good in a serial sense, well adapted. The basic idea of "good" in the Hebrew concept is that of a configuration of elements into a balanced pattern. Our word "iniquity," which comes from the Latin *inequus,* meaning unequal, want of equity of balance, designates the opposite of good, namely, wickedness. Here also the moral concept is related to the idea of configuration and balance. Isaiah (40:12) uses the concept of God balancing the world: "Who hath measured the waters in the hollow of his hand and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?"

Biblical authors relate the concept of goodness to that of balance. (Prov. 11:1): "A false balance is an abomination to Jehovah, but a just weight is his delight." Job (31:6-7) says: "Let me be weighed in an even balance That God may know mine integrity."

The fiery writing appearing to King Belshazzar contained the words (Dan. 5:27): "Thou art weighed in the balances, and art found wanting." In the Egyptian mythology the souls of the dead are weighed in the underworld. (Fig. 17, Papyrus in Berlin)

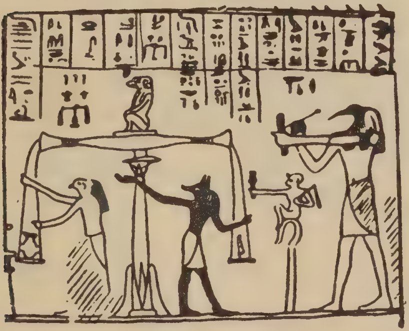


Fig. 17. The balance of the soul in the underworld. Berlin.

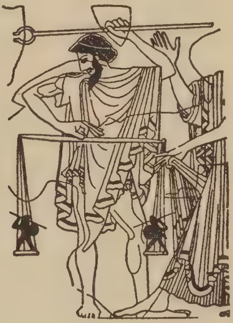


Fig. 18. Hermes weighing the souls of Achilles and Patroclus. Greek vase painting.

The Greeks have a similar concept. A Greek vase painting shows Hermes weighing the souls of Achilles and Patroclus. (Fig. 18) The concept of the metaphysical balance also appears in Christianity as a painting from the thirteenth century shows. (Fig. 19, from Collection Bosch and Catarineu, Barcelona)

For the Greek "good and beautiful" are dependent on each other since good as well as beautiful meant to have the properly balanced proportions physically as well as psychically. The concept of the "good" as the balanced was derived from immediate experience. If the balance of the organism was destroyed, disease and death resulted; if the social balance was dissolved, insecurity and war followed; and imbalance of material forces had floods and earthquakes as consequence. Thus, the good was that which was balanced in itself and with respect to its surroundings. The good was balanced configuration within and without. According to Hebrew legends the demons, who surround man in all forms have no power over anything that is measured, counted and balanced. The precreative stage was characterized by different manifestations of imbalance: confusion, emptiness, and tempest. The first creative act is that of a force which first has to be configurated in order to cause configurations: it is the electrical spark of lightning, which describes ever different figures and configurations in the sky. But the lightning is not only in itself the symbol of ever-changing patterns; it is also the symbol of a force that patterns, that leaves the mark of a configuration. A lightning stroke leaves a figure or pattern upon the object it hits; it is the "mark" of lightning. Job (36:32) says: "He covereth his hands with the lightning, And giveth it a charge that it strike the mark." It is the mark with which man is signed, like Cain (Gen. 4:15), of which Job (16:12-13) says: "He hath also set me up for his mark. His archers compass me round about."

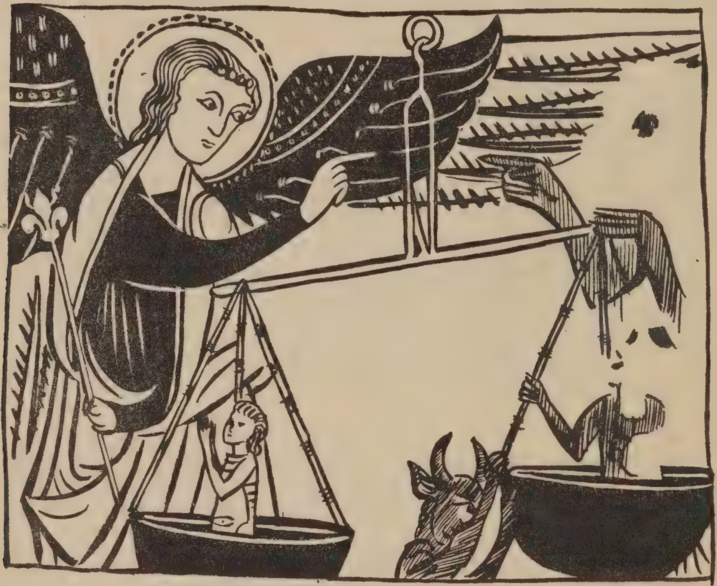


Fig. 19. Thirteenth century painting (Bosch and Catarineu, Barcelona).

As we shall discuss later, the lightning was for the Hebrews not only a product of the thunderstorm but a manifestation of the basic electrical force of the universe; it was what the Polynesians called "Mana," the energy of life and existence. This life-energy was supposed to balance land, people and universe. If man or people showed "iniquity," the world force destroyed them. God says (Lev. 18:25): "I do visit the iniquity thereof upon it, and the land vomiteth out her inhabitants." It is this cosmic force appearing as lightning which by God's creative act of seeing became configurated and balanced. Job (37:14-16) speaks of the balancing force of lightning and its clouds:

> "Stand still, and consider the wondrous works of God.
> Dost thou know how God layeth his charge upon them,
> And causeth the lightning of his cloud to shine?
> Dost thou know the balancings of the clouds?"

The Egyptian story of creation has many of the same elements which we discover in the Biblical story of creation. The Egyptian report is a story of metaphysical development, including God's development, called *The Book of Knowing the Evolutions of Ra* (sun god) (73). Also, Ra appears with the characteristics of a bird, (*see* Fig. 9a) and God produces himself out of the primeval chaos. God is the potter of the world-egg (*see* Fig. 10a). He emerges from the primeval abyss of water from a state of inertness, works with his spirit, (*see* Fig. 11) splits into a duality, and creates with the power of his eye. The latter becomes a magic symbol (*see* Fig. 16). The Egyptian story of creation, which probably was one of the sources of the Biblical story has other elements in common with it, such as the weighing of the soul in a balance.

This is the beginning of the Egyptian story of creation, as reported by Budge (73):

> "The Book of knowing the evolutions of Ra: not existed heaven, not existed earth, not had been created the things of the earth, and creeping things in (the) place that I raised up them from out of Nu, the primeval abyss of water from a state of inactivity . . . I produced myself from primeval matter . . . I made what I made by means of divine soul that I raised up therein out of Nu from a state of inertness, not found I a place whereon I could stand. I worked with the spirit which was in my heart. I laid the foundation before

me, I made whatsoever was made, all . . . I became from God One gods three, that is to say from myself two gods came into being on this earth . . . vegetation and reptiles came from the god Rau, from the tears falling from me. Cried my eye, came into being mankind. I endowed it with power.

As we shall see in the following, this primary force becomes invested in all objects of creation, producing the "tension of life" and the configuration into patterns.

Division and Differentiation

The text does not reveal directly how God created the heavens and the earth; it does not state in what form the *ruach* of Elohim was brooding over the water, it does not state how the earth, described as waste and void or as confusion and emptiness, became impregnated with life; it does not state why the light became "good" with its implication of being configurated. The text gives only one characteristic of God's first creation: "And God divided the light from the darkness." With this phenomenon one part of the primeval scenery has changed, described as "darkness was upon the face of the deep." If now the created light had filled the entire world like the light of the sun, darkness would have disappeared. When the text emphasizes the division of light from darkness, this implies that both were present simultaneously. Our analysis that the light was the lightning explains that the flash of light divides the primeval night. But the first creation not only reveals this part of the primeval scenery; it is also the key which opens the secrets of the entire primeval situation. When God hews out the heavens and the earth, it is with the lightning bolt, of which Job (37:12) says: "He spreadeth abroad the cloud of his lightning: and it is turned round about by his guidance that they may do whatsoever he commandeth them."

The earth described as confusion and emptiness is, through the lightning, impregnated with the force of life, which dissolves the confusion and fills the emptiness. It is now apparent why this light is called "good" because it configurates the world material as well as space and time. But with the flash-like division of light and darkness a further principle of creation takes place. In the precreative state the heavens and the earth were confounded; confusion and chaos reigned; God was fused with the world material; his tempest brooding over the sea and darkness made everything indistinct. In the confusion of forces and material no creative dynamics could operate. It is by the division into opposite forces that the creative power can work: light-darkness, male-female, above-below; time, space and development start when two forces working upon each other produce cause and effect. In God the opposites were fused and they still remain fused in his non-creative stage. Thus, the Psalmist (Ps. 104:2) says of God: "who coverest thyself with light as with a garment" and also (Ps. 97:2): "clouds and darkness are round about him." God himself unites the opposites just as opposite principles are fused in man's soul. The Cabala which contains old Hebrew tradition describes the soul's duality within a unity in the image of the flame of a candle in which a bright and a dark part of light are united.

God's creation divides light and darkness, creating differentiation as the basis for further development. This differentiation is the preparation for limitation and law. A Sumerian text emphasizes this principle as one of the first creative acts of the gods: "They shall mark eternally the boundaries, they shall limit the fields, they shall put the landmark forever, they shall direct the canal and establish the boundary stone." (443)

The Calling into Function

After the first creation was conceived in God's imagination and realized at the same time, it was configurated by God's act of seeing and differentiated from its opposite. The last step of this creative act consists in God's naming his creation: "And God called the light Day and the darkness he called Night." The name, as we have discussed, had a special significance in ancient thought. The name is the formula of the object's structure and without a name it does not function nor can it be operated. The thing without a name does not exist, as the Babylonian account of creation says: "When heaven was not named above and earth below had made itself no name." According to our thinking a name is arbitrary, an abstract symbol, but for the ancients the name was determined by the object's structure, participated in the object's structure, and was like a substance, concrete as the object itself. The name gave the object its function; therefore the naming had a creative significance rather than a descriptive one. In the second story of the creation it is not God but man who gives each animal its name. Genesis 2:19 describes how God took the animals, "and brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof." Thus, man assigns a function to each animal.

God called the lightning into function, calling it with the Hebrew word *jom,* which means "day" but also "time." Since the sun had not yet been created, the continuous lightning produced a light equivalent to that of the sun, but the function of the lightning flash was to be the element of the smallest time unit. With the lightning flash, time came into existence. And it is through the existence of time that a continuum of light gets the function of day and a continuum of darkness gets the function of night. The darkness of the precreative stage, a symbol of confusion and emptiness, had been transformed into a lawful structure: the night.

God's Day and the Concept of Time

With the creation of the lightning, the life force of the universe, the entire world-material had been changed. The first world-period was established. The narrator describes this period in terms of the customary time unit, a day. But he again does not give a static description but the dynamic progress of a day: "And there was evening and there was morning, one day." Since the Hebrews counted the day from sunset to sunset, i.e., from evening to evening, a time interval from evening to morning was different from the usual counting. But since each creative step and each happening became a foundation for the entire world, the words for evening and morning as well as the progression from evening to morning seem to have a fundamental significance. The Hebrew word for "evening," *ereb,* comes from a root meaning (after Gesenius) "to intervene, to mix, to mingle." The word for morning, *"boker,"* is derived from a root that is translated "to cleave, to divide, to break forth as light." The state of evening is that of the mingling of light and darkness, while the state of morning is that of the separation of light and darkness. The creative period is characterized as falling between the state of mingling or confusion and the state of division or separation. Hence, evening and morning seem to be symbols which indicate the development of the creative process. These symbols are repeated after each of the following six creations of God. Since the narrator reported only data which are essential for a description of the world-scheme, his stereotyped repetition of the formula "and there was evening and there was morning" for the later periods of creation must express an important concept. This concept, we may deduce, is that all creations, as different as they are, follow the same basic pattern or law established at the start of all development, namely, that each creation proceeds from a state of confusion, of indistinction, to a state of separation and distinction. This development has its parallel in the development of the world material from confusion to separation, in the development of God from the state of his brooding to that of action in which he separates the material as a sculptor does. There is a parallel in the development of the mental process from the state of imagination with the confused dream-like patterns to the distinct features of reality. The unity of the creative process is called "One day."

Traditional Bible commentators who did not deal with Biblical statements as symbolic formulas speculated as to how God could have made the world in such a short time as six days. It was argued that God's day is longer and that one day might have been a thousand-year period. (6) As the Psalmist says (Ps. 90:4): "For a thousand years in thy sight are but as yesterday when it is past." The Biblical narrator knew by experience the difference between actual time and psychological and philosophical concepts of time. (214) Men have experienced that in cases of danger an instant may appear like an endless time period, and in extreme happiness hours may pass like minutes. Just as "evening" and "morning" mean certain characteristics in terms of time, *jom* means a certain time interval, which, as the dictionary says (after Gesenius) may be a day, a year or decades. Later we shall analyze, according to Biblical belief, the actual time interval of God's creative period.

The first period of the world's creation is distinguished from the following periods. All periods but the first and the sixth are mentioned without the definite article: "*a* second period," "*a* third period," etc. The first period, however, is characterized by the numerical term "*one* period." The narrator seems to emphasize in the beginning that the creative period is a unity, distinct in its creative implications. With the creation of the lightning the world material is separated on the one hand and unified on the other. Confusion and emptiness are transformed into configuration and living force.

Our translation of the first period follows:

And the earth was confusion
and emptiness
and darkness
was over the abyss
and the Tempest-Elohim
was brooding upon the waters.

And Elohim said: Let lightning come into existence,
And there was lightning.
And Elohim gazed at the lightning so that it became balanced.
And Elohim separated the lightning from the darkness.
And Elohim called into function the lightning as time interval.
And He called into function the darkness as night.
And there was the time of mingling
and there was the time of dividing: one period.

CHAPTER 4: RAKIA—THE HOLLOW WORLD-MOUNTAIN

> And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day.

The Heavenly Dome

THE BEGINNING of the story of the world's creation presents so many apparently disconnected images and contradictions that Bible commentators believed the narrator of this story must have used many different sources and pieced them loosely together. The story starts with God's creation of the heavens and the earth, and switches to the state of the earth before the creation. It corrects itself by telling that light was the first creation, contradicts the following report, according to which the creation of the heavenly luminaries appear much later, and then the narrator switches back to the creation of the heavens. But with our detection of the key concepts the disorganization is only a superficial one. We notice that the great cosmic play follows in an interdetermined sequence. It opens with Elohim hewing out the heavens and the earth, describing the primeval scenery which was to be transformed and God's tool for sculpturing the world, namely, the lightning. The next scene shows the structure of the heavens hewn out of the world-egg. This structure is called *rakia,* translated by "firmament": "And God said, Let there be a firmament in the midst of the waters." But the firmament is not the same as the heavens, for which the Hebrews have a special word. The meaning of the word *rakia* has not been understood up to now. The Hebrew word *rakia* comes from a root which means "to beat out or expand by beating." Gesenius explains this concept as follows: the Hebrews supposed the firmament to be spread out like a solid hemispheric arch over the earth, "shining pellucid as sapphire."

The beaten out hemispheric arch over the earth is, as we recognize now from our analysis, the upper part of the world-egg. The lower part of the world-egg-shell, the deep, also has its significance, as we shall see later. The earth is like a disk, the *rakia* above and the deep below. Proverbs (8:27-28) describes it: "When he set a circle upon the face of the deep, when he made firm the skies above." Between the hollow vault above and the hollow vault below the earth hangs in empty space, as Job (26:7) phrases it: "He stretcheth out the north over empty space, and hangeth the earth upon nothing." The *rakia* was visualized like a solid bowl over the earth, like a "vault" or "heavenly dome." It is the inner side of this bowl which is called heaven, and it is also compared to a tent over the earth. (258) Isaiah (40:22) says: "It is he that sitteth above the circle of the earth . . . that stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in." But God who spreads the heavenly tent is outside of the *rakia*-bowl. As Job (22:14) describes it: "And he walketh on the vault of heaven." This concept implies that God, splitting the world-egg, liberated himself from it like the bird leaves his shell, a concept which appears in the Abraxas cult.

When God faces the *rakia*-bowl from the outside, it appears to him as a gigantic mountain. In the Babylonian pantheon Enlil was god of the earth, also called god of the Great Mountain. The legend of Etana who, carried by an eagle, searched for the plant of immortality tells of their flight where the earth below looked like a mountain and the ocean like a mountain lake. (392) In the Gilgamesh epic Gilgamesh searches for his dead friend. He reaches the world-mountain at the earth's end; it is the mountain of the sun's rising and setting. He enters into the mountain and finds the grove of the gods with the jewel trees.

The World-Mountain in Various Cultures

Actually, the concept of a world-mountain appears throughout Central Asia and India and even in Central America. The Indians call the world-mountain Meru, the Turco-Tatars call it Suro, the Mongols and Kalmucks call it Sumar or Sumer, which suggests that the concept may have originated with the Sumerians. The world-mountain is described in various ways. Uno Holmberg remarks: "In whatever form this mountain is imagined it is connected always with the cosmography of these peoples, forming its centre." (228) Just as the concept of the world-egg implied its gradations, so also the world-mountain is described as rising in stories. The number of stories varies according to different cosmographies and according to their different emphasis on the world's most important structural features. The three-storied mountain to which Central Asian tales refer seems to be related to the three-partite building plane of the world: heaven-earth-underworld. The seven-storied mountain of the

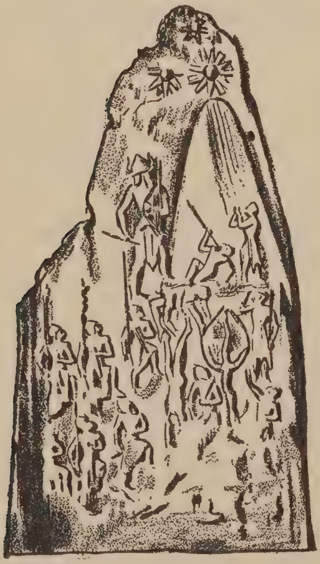


Fig. 20. Stele of victory. World-mountain and the sun. Babylonia.

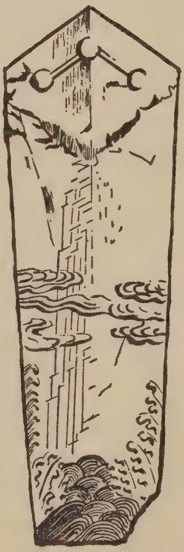


Fig. 21. The world-mountain, T'ai Chan.

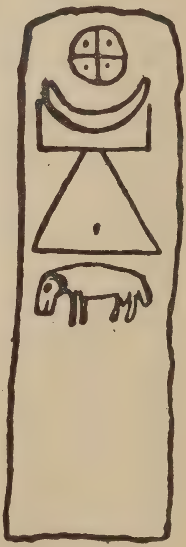


Fig. 22. World-mountain with moon and sun. Sumerian.

Ostiaks seems to refer to the seven periods of the world's creation. The steps of the mountain are also related to the degrees of the sun-course, because it was believed that the sun rises from the world-mountain, climbs up and down the stairway of the world-house and disappears in it.

There have been many pictorial representations of the world-mountain. In a Babylonian relief representing the victory of king Naram-Sin, the world-mountain appears with the trinity of heavenly bodies, sun, moon and star, on the top of the mountain (Fig. 20). Similarly, a Chinese relief of jade from the T'ang epoch shows T'ai chan, the mythical mountain, on the top the trinity of heavenly bodies (Fig. 21). A primitive Sumerian representation pictures the world-mountain in the form of a triangle, carrying moon and sun (Fig. 22). An Assyrian cone seal, dating from the eighth or seventh century B.C. represents the storied world-mountain, a *ziggurat,* with the star on top (Fig. 23 greatly enlarged). This form also appears with the Arabs, as a Mohammedan tower at Samarra on the Tigris, from the ninth century A.D. shows (Fig. 24, after Jastrow).

The Location of the Paradise

Of the Biblical authors only Ezekiel refers directly to the world-mountain (Ezek. 20:40): "For in my holy mountain, in the mountain of the height of Israel, saith the Lord Jehovah, there shall all the

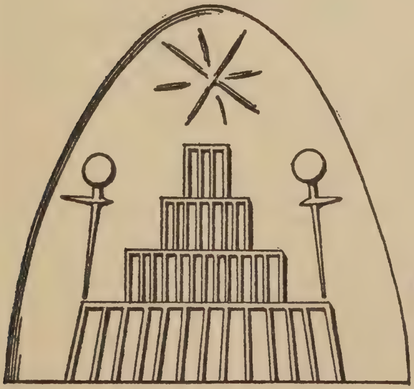


Fig. 23. A ziggurat. From the engraving on Assyrian cone seal, about 700 B.C.

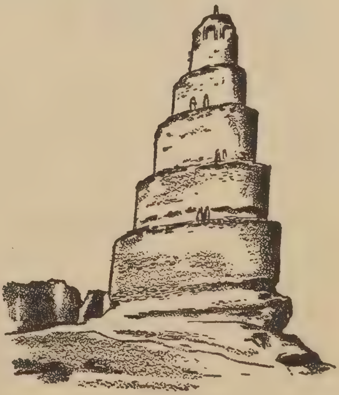


Fig. 24. Mohammedan tower at Samarra on the Tigris, about 850 A.D.

house of Israel, all of them serve me in the land." The meaning of this passage must have been known in oral tradition because a picture from the Mischne-Torah of Maimonides, dated 1296, has the description: "God put the mountain over the reluctant people." The picture shows the figure of God before a mountain with a hole through which the heads of the people are visible (Fig. 25, after Wischnitzer). Thus, man is conceived as living in the inside of the hollow world-mountain with the heavenly dome as a cover over him.

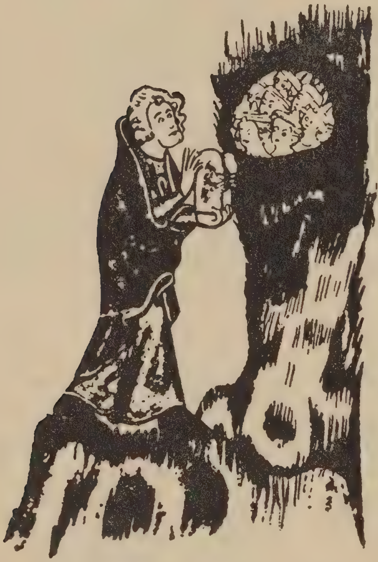


Fig. 25. "God puts the mountain over the reluctant people." Hebrew, *Mischne Torah* of Maimonides, 1296. (Wischnitzer).

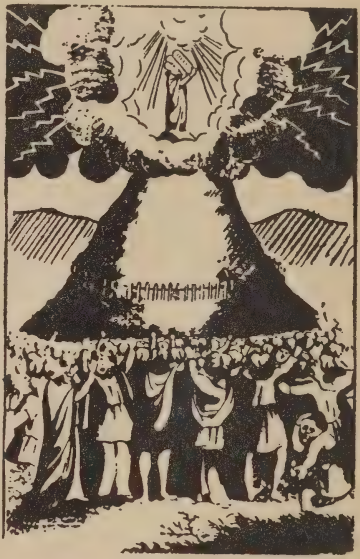


Fig. 26. Moses on top of the volcano Sinai. Hebrew, engraving by J. Herz, 1826. (Wischnitzer).

But Ezekiel gives also a vision of the world-mountain as seen by God. He describes the paradise, the stage on which the second story of creation is played, as situated on the top of the world-mountain. The world-mountain was conceived as a volcano covered by stones of fire. Here live Adam and Eve and the serpent which is identified with the cherub. After his transgression the cherub is cast to the ground into the depth of the hollow world-volcano, where he is turned "to ashes upon the earth in the sight of all men" (Ezek. 28:18). Since all men see it, this implies that man also lives in the depths of the mountain. This passage gives us a fundamental insight into the concept of the scenery in which the story of creation is set.

Ezekiel (28:13-17) says:

> "Thou wast in Eden, the garden of God; every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was in thee; in the day that thou wast created they were prepared. Thou wast the anointed cherub that covereth: and I set thee, so that thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee. By the abundance of thy traffic they filled the midst of thee with violence, and thou hast sinned: therefore have I cast thee as profane out of the mountain of God; and I have destroyed thee, O covering cherub, from the midst of the stones of fire. Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I have cast thee to the ground; I have laid thee before kings, that they may behold thee."

A passage by Isaiah again refers to the story of the cherub fallen from the world-mountain. Here the fallen cherub rebels (Isaiah 14:13): "I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north." This passage indicates that the axis of the world-mountain was conceived as the north-south axis. God, at the top of the world mountain, was in the region of ice, also called "the terrible crystal" (Ezek. 1:22). It was only in later times that opposite to the ice-region of God the fire-region of the devil was conceived in the uttermost parts of the south. Man on earth lived in the region of the east-west axis. Thus, our analysis seems to answer one of the great questions which has puzzled all interpreters of the Bible, namely where the Biblical author located the paradise. According to Bennett "The author may have had in mind the magnificent parks or gardens which surrounded the palaces of Egyptian and Assyrian kings." (29) Others searched for Eden in the countries surrounding Palestine, especially since Biblical authors called the inhabitants of a state in Syria or Mesopotamia "Children of Eden." *

The metaphysical Eden, of course, had nothing to do with any place on earth, although the Biblical authors had an empirical correspondence for each metaphysical concept, a phenomenon which we shall discuss later.

The metaphysical Eden was the crater of the world volcano, the area of eternal fire and light, the womb of creation. Surprisingly enough, Dante in his Divine Comedy must have had a notion of this ancient concept. In Dante's scheme of the universe for which Michelangelo Caetani made a chart (Fig. 34) (78) we find the world-mountain in its triple aspect, as Hell, as Purgatory and as Earthly Paradise. The mountain of Purgatory is connected with the mountain of Hell through the Hemisphere of the Earth. On the top of Purgatory, as its crater, is the Earthly Paradise. The entire world-mountain with its triple aspect is surrounded by the sphere of fire. After this sphere appear the spheres of the moon, the six planets, stars, the Crystalline Sphere and the Empyrean Paradise, sphere of God: there are ten spheres, corresponding to the Hebrew cabalistic scheme of ten world-spheres. Thus, the Dantean concept fully corresponds to that of the story of creation.

Although other Biblical authors do not directly refer to the world-mountain, they use many symbols of the world-mountain; for instance, Mount Ararat, upon which Noah's ark lands after the flood (Gen. 8:4) and Mount Sinai, upon which God reveals himself to his people (Exodus, Ch. 19). An engraving by J. Herz from 1826 illustrates this Hebrew concept. We see one isolated mountain with Moses on the top of the enclosed volcano, surrounded by smoke and lightning (Fig. 26, after Wischnitzer). It is interesting to note that a similar concept appears with the Aztecs. An ancient manuscript pictures the messenger of Quetzalcouatl, the highest god, on the top of a volcano, which emits smoke. In the center there is the hieroglyphic of a fence (Fig. 27, Codex Vaticanus A). In a Babylonian representation the sun-god rises from the world-mountain; a ladder for his rising and a ladder for his descending are held before and behind him (Fig. 28, after Jastrow).

Some Oriental cosmographies describe the world-mountain in detail. An Indo-Chinese text reported by Robert Heine-Geldern says: "Observing that Jambûdvîpa, the domicile of the gods, had

---

* II Kings 19:12; Isaiah 37:12; Ezek. 27:23; Amos 1:5.

in its center a mountain of gold, the king procured also for the center of his capital a golden mountain. On the top of this mount of gold in a golden palace there was placed a Lingam (phallus) of Civa." (216) The Indian legend, by placing the male genital on the top of the mountain, suggests that the concept of the world-mountain also had a sexual symbolism. (Appendix 10)

The interpretation of sexual symbolism has been very much abused in recent anthropological studies. As we shall discuss later in greater detail, the ancients did not separate one sphere of living such as the sexual one from the whole pattern of life, but emphasized that each phenomenon had parallels in all regions and aspects of the universe. Thus, the world was conceived as deriving from a world-egg just as each living organism derives from an egg. And as man is born from the womb, the hollow world-mountain was associated with the womb of the earth, a comparison used by Job (38:8) in describing God's creative act: "Who shut up the sea with doors, when it brake forth, as if it had issued out of the womb."

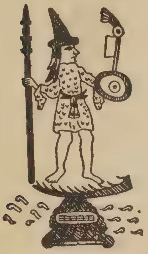


Fig. 27. The messenger of Quetzalcoutal on top of volcano. Aztec. (Codex Vaticanus).

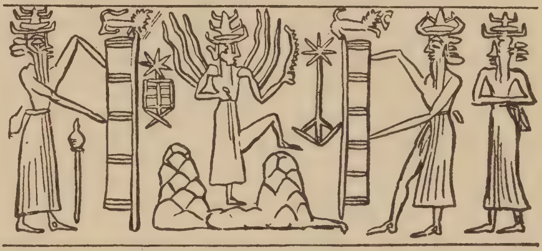


Fig. 28. The sun-god rising from the world-mountain. Babylonian. (Jastrow).

While the inside of the world-mountain was likened to the womb, its outside shape may have been likened to the penis, thus combining with this symbol the male and female structures. Thus, the world-mountain, combining the properties of womb, penis and egg, became a basic symbol of the creative world-structure. Pictures of the world-mountain are known from the Babylonians, Indians, Chinese, Japanese and also from the Aztecs in Mexico. The tower of Babel was its architectural symbol in Biblical times (Gen. 11:1-9).

The largest building in Babylonia, symbolizing the world-mountain and called *ziggurat,* (193) destroyed and rebuilt several times, had a height of about 300 feet and its foundations were about 300 feet square. A triple stairway of mighty dimensions led to the upper stages. The stories had different colors symbolizing the course of the sun. Egyptian and Mexican pyramids and India's architecture and construction of cities appear to have been determined by the concept of the world-mountain.

The World-Prison

"The tent of meeting" and later the temple were the Biblical symbols of the world-mountain. Just as God descended in a cloud upon Mount Sinai (Ex. 19:9, 18), so he descended in a cloud upon the tent of meeting. "Then the cloud covered the tent of meeting, and the glory of Jehovah filled the tabernacle" (Ex. 40:34). God's cloud also covered the temple (I Kings 8:10-13): "And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of Jehovah, so that the priests could not stand to minister by reason of the cloud; for the glory of Jehovah filled the house of Jehovah. Then spake Solomon, Jehovah hath said that he would dwell in the thick darkness. I have surely built thee a house of habitation, a place for thee to dwell in for ever." Thus the temple is a replica of the fiery world-mountain, later elaborated in the church.

At first glance it seems to be strange that such a key concept as that of the world-mountain was forgotten by the oral tradition. But if we investigate its grave implications, we understand that this concept must have been purposely suppressed. If man is conceived as living inside the hollow mountain and God as living outside of it, then the two worlds of God and man are separated from each other like two locked chambers. Man lives in this world-mountain as if in a prison. As Ezekiel's vision describes it, man feels himself thrown into the lowest pit. The Psalmist (88:4-6) bewails man's despair: "I am as a man that hath no help, cast off among the dead, like the slain that lie in the grave, whom thou rememberest no more, and they are cut off from thy hand. Thou hast laid me in the lowest pit, in dark places, in the deeps." Man remains the prisoner he was in the mother's womb before birth.

This concept also appears among the Mayans and Aztecs in Mexico, who call the embryo "the prisoner"; at his death he is a prisoner in the depths of the earth until the day of judgment, and during his life his soul is a prisoner of his body. "Bring my soul out of prison, that I may give thanks unto thy name" (Ps. 142:7). At the Day of Judgment, as Isaiah (24:22-23) says: "they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison; and after many days shall they be visited . . . for Jehovah of hosts will reign in mount Zion." God reigns on the top of the mountain and men are his prisoners, forever prevented from breaking through the mountain's walls (Ps. 24:3): "Who shall ascend into the hill of Jehovah? And who shall stand in his holy place?"

The concept of the world-mountain becomes a symbol of man's metaphysical fears. He is excluded from the cosmic reality which extends beyond the walls of the mountain. He develops the fear of the unknown and the awareness that all that he observes is perceived, as Ezekiel (8:12) says, "in the chambers of imagery." Man's fear haunts him because his reason deserts him. Shut off from reality, the world becomes a dream, "all sleeping the same sleep" (Wisdom of Sol. 17:14). In this dream man is "shut up in that prison which was barred not with iron" (Wisdom of Sol. 17:16).

Now we conceive the deep implication of why God, on the other side of the world, cannot be visualized in any form. The commandment (Ex. 20:4): * "Thou shalt not make unto thee a graven image, nor any likeness of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth," is not only a law against idolatry. It is the expression of the fundamental concept that God *cannot* be visualized in any form, that he is, as R. Otto, a modern theologist, termed it, the "wholly other." (355) God cannot be comprehended; as Isaiah (40:28) says, "there is no searching of his understanding." But man, the prisoner, does not give up hope. Just as Jacob wrestling with the angel says (Gen. 33:26): "I will not let thee go, except thou bless me," so Biblical man tries to determine the reality beyond the hollow mountain. The story of the world's creation is one of these attempts; the Book of Job, the story of Jonah are others. By a metaphysical analysis, tracing back the laws of development, man tries to get information about the world's structure (Deut. 4:32): "For ask now of the days that are past, which were before thee, since the day that God created man upon the earth"; and Job 8:8: "For inquire, I pray thee, of the former age, and apply thyself to that which their fathers have searched out," because at the end there looms the promise (Isaiah 45:3): "I will give thee the treasures of darkness, and hidden riches of secret places."

---

* Elaborated in Deuteronomy 4:15-19.

The World-Waters

The primeval scenery is further described: "Let there be a firmament in the midst of the waters . . . And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament." This passage indicates that above the firmament, or the upper part of the world-egg, there was water; that is, the world-egg was submerged. Under the firmament or inside the world-egg there was equally water; it was the water over which God's *ruach* was brooding. Thus the world was founded upon the floods, as the Psalmist says: (Ps. 24:1-2): "The world and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods." The separation of the two waters led to an interpretation in the Hebrew folklore. "It was on the second day that God separated the waters. . . . Why did he separate the waters? Yes, because the upper waters are the male and the lower are the female, and if they would mix with each other they would destroy the world." (49) The tradition emphasizes here again the male-female connotations of the creative process. But the Hebrew concepts of water give us further information.

If we investigate the Biblical associations to water, we find that water is one of the main symbols of a duality of forces. There is the water coming from above as rain, the heavenly water, and that of the ocean, the water of depth and underground. The heavenly water is sweet and pure, the water of the depth salty and impure. The water is the symbol of life and of procreation, (491) the Hebrew word for water also being used for the *semen virile*. Thus, Numbers (24:7) says: "His seed shall be in many waters," and Isaiah (48:1) speaks of the people which "are come forth out of the waters of Judah." But water is also the symbol of death and destruction and in this sense urinating is the destructive water (I Kings 21:21): "Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall." * The quiet water of the lake is the symbol of peace (Ps. 23:2): "He maketh me to lie down in green pastures; He leadeth me beside still waters." While the troubled sea is a symbol of evil (Isaiah 57:20): "But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt," the water of rivers, limited and directed, is a symbol of security (Jer. 31:9): "I will cause them to walk by rivers of waters, in a straight way wherein they shall not stumble." But the waters of the ocean are a symbol of insecurity and anxiety (Ps. 69:1-2): "Save me, O God; For the waters are come into my soul. I sink into deep mire, where there is no standing: I am come into deep waters, where the floods overflow me." Thus, the separation of the waters seems to be associated with their dual significance, male and female, pure and impure, creation and destruction, security and insecurity. The division of the world-force into light and darkness now is extended to a division of the basic world material of water into its opposite structures.

---

* This passage, omitted in the Standardized Version, is quoted from the King James Version; cf. I Kings 14:10; I Samuel 25:22 and 34.

A Key to the Lost Meaning of the Creation Story

Our rediscovery of cosmic images underlying the Biblical conception of the world's creation finds a most important support in the apocryphal book of II Esdras (13:1-16). The oldest part of this book is a vision, to which we shall refer in the following, written not long before the destruction of Jerusalem, A.D. 70.

W. O. E. Oesterley remarks about the elements of this vision: " . . . these are all ancient mythological traits of which the original significance is not touched upon, either because it was not known by the writer, or because these features were adaptations of some earlier eschatological scheme." (184)

The ancient elements of this vision are surprisingly similar to those detected in the story of creation, and it was very gratifying for me to find this confirmation after my analysis of the creation story was completed. In the following there will be cited the relevant parts of this vision: *

"And it came to pass after *seven days,*
I dreamed a dream by night:
and, lo, there arose a *wind* from the sea,
that it moved all the waves thereof.
And I beheld, and, lo,
this wind caused to come up from the midst of the sea

---

* I have italicized the words relevant for our comparative study.

as it were the *likeness of a man,*
and I beheld, and, lo,
that man flew with the clouds of heaven:
and when he turned his countenance *to look,*
all things trembled that were seen under him.
And whensoever *the voice* went out of his mouth,
all they burned that heard his voice,
like as the wax melteth when it feeleth the fire.
And after this I beheld, and, lo,
there was gathered together
a multitude of men, out of number,
from the four winds of heaven,
to make war against the man that came out of the sea.
And I beheld, and, lo,
he graved himself a great mountain, and flew upon it.
But *I sought to see the region or place*
whereout the mountain was graven, and I could not . . .
And, lo, as he saw the assault of the multitude that came,
he neither lifted up his hand,
nor held spear, not any instrument of war:
but only I saw how that he sent out of his mouth
as it had been a flood of fire,
and out of his lips a flaming breath,
and out of his tongue he cast forth sparks of the storm.
And these were all mingled together;
the flood of fire, the flaming breath, and the great storm."

The dream contains image by image the same elements which are hidden in the story of creation. The remark that the dream came after "seven days" is the first hint at the seven days of the world's creation, which, as we shall discuss later, is conceived as God's dream. The wind which arose from the sea and conjured the likeness of a man, flying with the clouds, corresponds to God's tempest over the water. His gaze made the things tremble just as God's act of seeing shakes the world into pattern. His voice burns like the lightning and the volcano. Men from the four winds of heaven, like the four monsters of chaos (or the four non-directions), try to make war against him, but he hews out, or graves, the world-mountain, flying upon it. This world-mountain is out of reach, "I sought to see the region or place whereout the mountain was graven, and I could not." The divine appearance with nothing else but the fiery word from his mouth and with his storm, annihilates the enemies; the forces of fire and storm are mingled together, just as in the story of creation.

Thus all the elements of the first verses in the story of creation are interwoven into this dream, which Esdras explains as the day of judgment, the day of the end, which is similar to the day of the beginning.

This is our translation of the second period:

And Elohim said: Let there be a vault in the midst of the waters
and let it divide the waters from the waters.
And Elohim constructed the vault
and divided the waters which were under the vault
from the waters which were above the vault and it was so.
And Elohim called into function the vault: Heaven.
And there was the time of mingling
and there was the time of dividing: second period.

PART 2: THE LAW

CHAPTER 5: JABESH—

THE GLOWING EARTH

> And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth put forth grass, herbs yielding seed, and fruit-trees bearing fruit after their kind, wherein is the seed thereof, upon the earth: and it was so. And the earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, wherein is the seed thereof, after their kind: and God saw that it was good. And there was evening and there was morning, a third day.

The World Retort and the Alchemistic Concept

THE STORY of creation describes how God created the earth from the basic material. But while God created the lightning directly by his thought and word, the creation of the earth is described indirectly, namely through the preliminary concentration of the world-waters into one place: "Let the waters under the heavens be gathered together unto one place and let the dry land appear."

Creation means concentration. The Cabala which transmitted ancient Hebrew concepts describes the creation of the world as a sequence of God's concentrations. According to our analysis the first concentration was that of energy into the spark of lightning. The next concentration was that of the waters. Now the earth, formerly in a state of "confusion and emptiness," became *jabesh,* which is translated by "dry land." The Hebrew word *jabesh* means "to be hot, to glow, to be arid, to dry up." The basic meaning "to be hot, to glow" indicates that the earth was conceived as a fiery lavaflow, which now concentrated by drying up. (Appendix 11) Since the volcanic concept determines the entire primeval scene, we might infer the ancient belief that the fertilizing lightning had impregnated the earth with fire.

It is through the concentration of waters that the earth appears, and that it is transformed from the state of *tohu* and *bohu,* confusion and emptiness, into that of *jabesh,* the concentrated lava glow. It seems to be significant that afterwards the earth is transformed into *erez,* and later again into another appearance, for which the Biblical author uses a new word, *adamah,* translated by "ground." It is from this ground that God forms man (Gen. 2:7): "And Jehovah God formed man of the dust of the ground." Thus the earth seems to undergo continuous transformations. The concept of the transformation of material is analogous to the transformation of the embryo or of the plant from the seed. The primeval material, like the creative stuff in man, was considered to be a liquid state which through the creative act became concentrated or coagulated. Similarly, man's transformation was likened to the curdling of cheese from milk. Job (10:10) uses this image: "Hast thou not poured me out as milk and curdled me like cheese?" The idea that the earth coagulated was based on the observation of flowing lava. Actually, many oriental cosmogonies use this concept. The Hindu cosmogony speaks of a primeval ocean of milk which, curdled by the gods, became transformed into earth. According to the Mongolian cosmogony a lama came down from heaven and began to stir the world-water with an iron rod until it thickened and coagulated into land. (Appendix 12) A similar concept is found in Japan. (Appendix 13) The Hindus emphasize that the curdling of the milk-ocean into earth takes place in the world-mountain, in the center of which the lava-earth is transformed like metal in a furnace. One Hindu representation shows the mythical mount Mandara, resting on a tortoise. At the left side stand the three gods, Siva, Vishnu and Brahma, at the right three demons; both groups hold the serpent Vasuki as a cord with which they twirl the mountain to churn the ambrosia from the ocean of milk (Fig. 29, after Moor, Hindu Pantheon).

But the process of transformation was not supposed to be finished at the time of the world's creation; it was supposed to continue in relationship to the psychic transformations of the people later inhabiting the earth. If man is bad, Micah (1:4) prophesies, God will come down and "the mountains shall be melted under him, and the valleys shall be cleft, as wax before the fire." The concept of the melting of the earth expressed by several Biblical authors (Ps. 97:5, Is. 64:1, 2; Nah. 1:5) implies that heaven and earth in the melting-pot of the world-mountain were not conceived to be finished products. This concept is elaborated in the New Testament. Peter prophesies (II Pet. 3:7): "But the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men." And Peter describes the day of judgment (II Pet. 3:10-13): "But the day of the Lord will come as a thief; in the which the heavens shall pass away

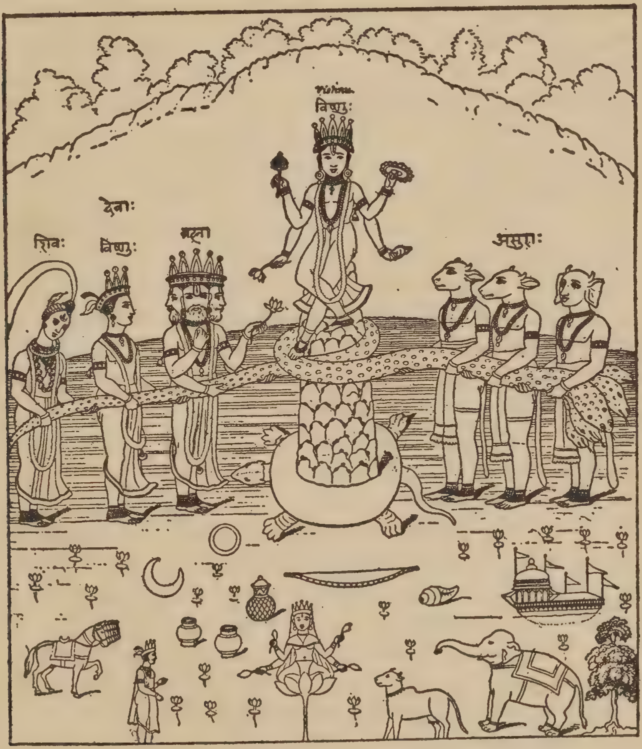


Fig. 29. World-mountain Mandara twirled by two opposing sides to churn the ambrosia from the ocean of milk. Hindu. (Moor).

with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up . . . But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness."

The earth and man are transformed and refined in the world-retort. Ezekiel (22:17, 20) describes the melting process of man's soul: "The house of Israel is become dross unto me: all of them are brass and tin and iron and lead, in the midst of the furnace; they are the dross of silver . . . As they gather silver and brass and iron and lead and tin into the midst of the furnace, to blow the fire upon it, to melt it, so will I gather you in mine anger and in my wrath and I will lay you there, and melt you."

The melting process of earth and man was likened to an alchemistic process, which at the end of all transformations was supposed to produce the jewel, the symbol of highest perfection. Isaiah (54:11) describes it: "O thou afflicted, tossed with tempest, and not comforted, behold, I will set thy stones in fair colors, and lay thy foundations with sapphires." At the end the dark elements in man become white, as Daniel (12:10) states it: "Many shall purify themselves, and make themselves white, and be refined."

The concept of cosmic alchemy is elaborated in Plato's *Timaeus* (Appendix 14), and medieval authors such as the Zurich Codex Rhenovacensis of the fifteenth century described the Biblical creation of the world as an alchemistic process. (265) Alchemistic concepts played a great role in the Cabala, (401) as they formed part of many religious systems. (450) The aim of the alchemistic process is the continuous concentration of material until the very essence is obtained. The earth in the hollow world-mountain which was likened to a volcano was conceived to be in a continuous alchemistic process, in a continuous state of becoming, and man in this furnace of refinement was conceived to be in a continuous purgatory. Thus, unlike the later Christian concept, the purgatory was not imminent after death but present during life. As we shall discuss later, in the Old Testament all metaphysical processes operate here and now, during man's life.

We now may interpret the narrator's choice of the concept of a concentration of waters, his describing the earth in a volcanic state, and his use of different words for "earth." Since a different word indicates a different state of the named object, the changes of the name for earth mean transformations of its structure. The transformation was supposed to take place in the hollow world-mountain as in an alchemistic furnace. It is this process of transformation inherent in the earth which gives the earth its creative transforming power as explained by the following verses.

The operation of the alchemistic process is a continuous separation of a primary confused material into its elements. The story of creation tells that the first act of separation is that into light and darkness; the next separation is that into water above and below the firmament, and the third separation is now into earth and seas. Again both elements receive their function with their name, and with his act of looking at them God configurates their structure. With the creation of the earth there appears a decisive change in the development of the creative process. While the creation of light and firmament was done by God directly, the creation of the earth was an indirect one by means of the concentration of the waters. Now there appears a third stage in the creative process: God transfers the creative force upon his created object, so that this object itself becomes able to produce: "Let the earth put forth grass, herbs . . . fruit-trees . . . and the earth brought forth grass, herbs . . . and trees bearing fruit. . . ." Just as there were three stages of God's creative activity, so there are now three manifestations of creative activity in the earth: grass, herbs, fruit-trees. Since the narrator uses each creative step as a symbol for the developmental forces of the universe at large, the sequence grass-herbs-fruit-trees not only describes a developmental scheme for the plant-world but the plants also become symbols for the differentiation of the life principle in general. This becomes clear if we follow up the associations of Biblical authors with the principles represented by grass, herb, and fruit-tree.

Grass, the first stage of plant development, is considered as a symbol of the primitive life matter Job (5:25): "Thou shalt know also that thy seed shall be great, And thine offspring as the grass of the earth." But the primitive manifestation of the life force is transient, as in Psalm 90 (5-6): "In the morning they are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down, and withereth." Herb is the second degree of development, herbs and plants are symbols of the fullness of life (Ps. 144; 12): "Our sons shall be as plants grown up in their youth." The tree is the third and highest stage of development, as it appears in the "tree of life" and in the "tree of the knowledge of good and evil" (Gen. 2:9). We shall discuss later the many implications of the plant symbolism, after having analyzed the Biblical concept about the structure of the soul and the function of man. In the present passage plant symbolism is defined by the different laws of procreation. "Grass" is indistinct and not determined, "herbs," having the specification of "yielding seed," are distinct transmitters of the life principle; but only fruit-trees are specified in detail; "bearing fruit after their kind wherein is the seed thereof upon the earth."

This detailed specification is expressed by the Hebrew word *lemijno,* translated by "after its kind." The root of the word *mijn* is compared by Gesenius to the Greek "idea." The concept of the species, of the unique configuration and distinctiveness, is the very opposite of *tohu* and *bohu,* and the law of the species appears as a bulwark against the confusion of the precreative stage.

Anti-Confusion Laws

In the Babylonian story of creation the gods tried to destroy Tiamat, the monster of chaos. The Babylonian narrator founds his world upon struggle and destruction and upon the principle of power displayed by the victorious gods. The world was won from without.

The Biblical narrator changes this concept completely. The monster of chaos is not killed but transformed, the world is not changed from without, but from within. The new structure is not enforced upon the old one, but developed from it. The Biblical narrator describes the forces of chaos by two terms: *tohu* and *bohu,* confusion and emptiness. There are two principles which change the structure of chaos from within: confusion is changed by "law" and emptiness by "life." Life and Law become the pillars of the creative principle. Thus, the first statement about the earth is its inherent force of life, enabling the earth to procreate without the agency of God. The second statement about the earth is the determination of its life-force by laws. The development of the species is bound by patterns of heredity, by laws inherent in the structure, so that the creative process now follows "after the kind" implanted in it. The law of configuration is the opposite of the pre-creative state of confusion. The principle of configuration has to be preserved and protected. In order to express this concept, the priests designed many laws, the meaning of which was lost, but with our new insight we see one common denominator in these laws, namely, a bulwark against confusion. I term these laws "anti-confusion laws," for example (Deut. 22:9-11): "Thou shalt not sow thy vineyard with two kinds of seeds, lest the whole fruit be forfeited. . . . Thou shalt not plow with an ox and an ass together. Thou shalt not wear a mingled stuff, wool and linen together."

These anti-confusion laws also appear in the various dietary laws, stating what people are allowed or forbidden to eat. One of the basic postulates for edible animals is that they must be cloven-footed and chewing the cud (Lev. 11:3-7): "Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud, among the beasts, that may ye eat. Nevertheless these shall ye not eat of them that chew the cud, or of them that part the hoof: the camel, because he cheweth the cud, but parteth not the hoof, he is unclean unto you—and the swine, because he parteth the hoof and is cloven-footed, but cheweth not the cud, he is unclean unto you."

The dietary laws have been explained merely by reasons of health. True, the dietary laws were determined by the viewpoint of hygiene, but this hygiene was not only applied to the body but at the same time to the soul. In the concept of the Old Testament the laws for body and soul were the same. Bodily characteristics were considered as symbolic of psychic characteristics and both bodily and psychic characteristics together appeared as symbols of world-principles. According to the Biblical concept the world-structure was one and similarly reflected in physical, biological, psychological and sociological manifestations.

What is the symbolic significance of "cloven-footed" and "chewing the cud"? The Hebrew word for cloven-footed, *shasa,* means "to cleave, to split, to divide"; the Hebrew word for chewing the cud, *garar,* means "to ruminate, to bring up again through the gullet, to roll, to be collected." The basic ideas behind these two concepts are those of division and reunion. The postulate seems to be expressed that the two basic life principles, division and union, must appear together. On the other hand, if union cannot be achieved, division has to be maintained. In those laws which later were called kosher laws, dairy foods and meat have to be separated. The division of all world principles into male and female ones is especially known from the Chinese in their concept of *yang* (male) and *yin* (female), but this concept also was known to all other oriental civilizations which divided their nouns into male and female classifications.

Milk was a female, meat a male symbol, and the male-female energies were not supposed to be confused. The confusion of health and disease was considered to be more dangerous than if disease were complete. If leprosy was in the beginning stages the patient was called unclean; however it is said (Lev. 13:13): "Then the priest shall look; and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean." The complete transformation by the disease establishes a new unification of the organism which as such is not called destructive.

The Law of the Species

The law of the species was not considered as a special law of nature but as part of the general principle of configuration governing the universe. Good and evil, health and disease, are not the decisive concepts for the Old Testament, but the basic concept is confusion versus configuration, chaos versus law. As in all Biblical concepts, the principles of confusion and law were not static but dynamic ones. Because of their dynamic nature the forces of confusion were contagious like a disease. Patterns of law and confusion may be compared to the modern concept of energetic fields influencing each other. Any person or any animal with any kind of biological defect was prohibited from approaching the temple (Lev. 21:17-20) since their "distorted" energetic field was supposed to disturb the energetic pattern established by the temple and religious ceremonies. The energetic pattern in each object and each activity was considered as a radiating force, like an electrical current influencing everything that comes in contact with it. The energetic pattern tends to reestablish itself if it is disturbed, just as the disturbed organism tends to rebalance itself. It is from this point of view that the law of retaliation has to be understood (Ex 21:24-25): ". . . eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe."

Thus the Hebrew word translated by "after its kind" has the implication of an energetic field, with the force of configuration, of transmission and of stability. The law of configuration puts limits and bounds on each structure from within. This limitation from within is a correlate to the limitation from without, established by the frame of the firmament. The world is now measured, determined and limited from without and from within, so that the forces of confusion have no place to work. As we shall see later, they do not disappear but withdraw into a part of the world where they are beyond reach, but from where they may lash into the world. It is the monster or the serpent which, behind the doors of law and order, waits for a disturbance in the world machinery in order to sneak into the fortress of world-mountain, body or soul.

The creation of the earth is combined with the creation of *mijn,* of the inner image, of the inner law, which now directs Genesis or the world's development. It is this concept of the inner law which becomes the basis of all the outer laws, and of the whole Bible which the Hebrews called *torah,* meaning law. The inner law is the product of an energy-pattern, it is a force that creates or destroys. The volcanic force with which the earth was laden, the force of the lightning with which it was impregnated, now becomes the force of life directed into definite channels. The realization of this direction appears in the next steps of the world's creation.

All the laws in the Old Testament were like a ground-plan for mechanisms which direct energy, balance energy and increase energy, and human behavior was regulated according to these ground-plans. This organization was an almost mathematical plan of the universe. The Jewish philosopher, Baruch De Spinoza, revived this archaic concept in his *Ethica more geometrica demonstrata,* "Ethics demonstrated on a geometrical basis."

The Man-Made Law

While the concept of law in the Old Testament is related to the idea of the unity of the organism, in which the image of the species and the image of biological and psychological functions are one, the New Testament changed this concept completely. Man tried to liberate himself from the bondage of the inherent law, emphasizing man's freedom. The law was now conceived not as something inherent in the structure but as a moral act of man. In this sense Paul attacks the rigidly given law; in Romans 4:15 it is said: "For the law worketh wrath; but where there is no law, neither is there transgression." And in Romans 7:8: ". . . for apart from the law sin is dead." The laws, being interpreted as a moral act, became a function of the mind; it no longer depended on the properties of the body. Thus the unity of mind and body was split; it was the mind which imposed law, and it was the mind which could change law. The mind was considered as free from any fixed laws. Since one could not ignore the fact that the body followed certain physical and biological laws, the body was considered as something inferior. Thus it is said (Rom. 8:6): "For the mind of the flesh is death; but the mind of the Spirit is life and peace." By this turn men believed they had escaped the captivity of law. Romans (10:4) says: "Christ is the end of the law," because he liberated the mind or, to speak more specifically, the power of belief. The entire verse runs as follows: "For Christ is the end of the law unto righteousness to every one that believeth." And it is summarized (Rom. 3: 31): "Do we then make the law of none effect through faith? God forbid: nay, *we* establish the law."

According to the Old Testament there is only one directing principle in the universe and therefore also in man: the force of law which follows logically, rationally, predictably. The law, however, puts a limitation to everything. The New Testament substitutes the concept of freedom for that of limitation, the concept of freedom based upon unlimited faith.

While all concepts of the Old Testament are based upon concrete experience, expressing all abstract processes by concrete images, the New Testament dissolved this concreteness, this metaphysical realism. John (20:29) says: "Blessed are they that have not seen, and yet have believed." And I Corinthians (13:7): "[Love] beareth all things, believeth all things, hopeth all things, endureth all things." Hence, the New Testament represents a revolt against man's dependence upon the law of matter, which also appears in the law of the species. The law of the species involved the idea of very specific energy configurations which differentiated all human beings from each other. This differentiation led to the concept of a hierarchy, which we shall discuss on another occasion. It led to the conclusion that men are unequal in their energetic fields. There was a definite split between the ordinary man and the priest, between the healthy and the sick, etc. The New Testament, on the other hand, dissolving the concept of innate laws, made all men equal and all men brothers (Eph. 2:19): "So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God."

Our translation of the second period follows:

And Elohim said: Let the waters under the heavens be concentrated unto one place

and let the glow appear and it was so.
And Elohim called into function the glow: Earth.
And He called into function the concentration of waters: Sea.
And Elohim gazed so that it became balanced.

And Elohim said: Let the earth put forth sprouts,
herbs yielding seed
and fruit trees bearing fruit after their kind
whose seed is in themselves
upon the earth and it was so.

And the earth brought forth
sprouts,
herbs yielding seed after their kind
and fruit trees whose seed is in themselves after their kind.
And Elohim gazed so that it became balanced.
And there was the time of mingling
and there was the time of dividing: third period.

CHAPTER 6: OTOT—

THE SIGNS OF THE WORLD

> And God said, Let there be lights in the firmament of heaven to divide the day from the night: and let them be for signs, and for seasons, and for days and years: And let them be for lights in the firmament of heaven to give light upon the earth: and it was so. And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And there was evening and there was morning, a fourth day.

The Structure of Light

THE WORLD-HOUSE was built. Its design may be compared to a one-storied house which had a basement and a roof-garden and therefore three divisions. The room in this world-house was the earth, its ceiling heaven. The doors were locked and the inhabitants could neither see the roof-garden in which God lived nor the basement, of which the story of creation tells us later. The second commandment refers to the three divisions of the world when man is warned not to make any image of God, of anything "that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." The inner organization of the world-house was determined by the laws of the species. We now shall hear of the outer organization.

As usual, the narrator tells first of God's architectural plan: "Let there be lights in the firmament," then of his realization. The word for "light" used in this passage is different from that used with

God's first creation, that of the light of the lightning. The word *meoroth,* used here, means "luminary which gives light." The first light, deriving from the tempest-cloud is now bound to the luminaries, sun, moon and stars, again demonstrating a process of differentiation. As the creative force of the earth appeared in three manifestations: grass, herbs and trees, so the creative force of light appears in three manifestations: sun, moon and stars. The lights in the firmament have five functions: to divide day from night, to be signs, to be indicators for seasons, to be measurements for days, and to be constituents for years. The lights are not placed at the heavens inside of the world-house, nor at the firmament outside of the world-house; they are placed, as the text says, "*in* the firmament of heaven." The narrator here uses both concepts, that of the inner heavens and of the outer firmament in combination. This expression seems to emphasize that the lights belong to both regions, that of God and that of man. No reference can be found as to the place where the luminaries supposedly were located. We may assume that they were believed to be between the pavement of the firmament without and heaven within, in that translucent medium which was visualized as fire mingled with ice.

As with each creation, that of light has not only a cosmic but also a wider significance. The Egyptians represented the various aspects of one concept by gods and their interrelation. Ra, the Sun, had as children Mu, representing the physical light, Maat, the moral and ethical light, and Shu, the heavenly light. The Biblical concept of light was also used in various ways; it was used metaphysically (Ps. 27:1): "Jehovah is my light and my salvation"; it was used psychologically (Prov. 13:9): "The light of the righteous rejoiceth, but the lamp of the wicked shall be put out." Light is here a symbol of the directing forces of God and of the soul. With its function as an indicator of days, seasons, and years, light is a directing force of time. And with its function as "signs," light, as we shall discuss in the following, becomes a directing force of destiny.

The Zodiac and the Astrological World-System

The Babylonian story of the world's creation tells:

"He made stations for the great gods,
The stars, their counterparts, the twin stars he fixed.

He fixed the year and divided it into divisions.
For the twelve months he fixed three stars.
Also for the days of the year he had fashioned pictures.
He founded the station of Nibir (Jupiter) to regulate their limits,
That none might err or go astray." (251)

The Hebrew word for "sign," *otot,* means, comments Gesenius, "a sign, an ensign, a sign of something future, a portent, omen, a sign or token of anything in itself, not visible or discernible, token of the truth of a prophecy, as a *sign* or *proof* * of the future fulfillment of the whole prophecy, a wonder, prodigy, a miracle, as a sign of the divine power." The word "sign" is also used as a ceremonial for a magic conjuration. The concept that the luminaries were signs determining the future was developed in the entire ancient Orient in the system of astrology. The luminaries were symbols of magic conjuration; however, the ancient concept of magic was different from the modern one; it was much closer to our concept of energies which can be directed and transferred, producing changes in the objects to which they are directed. This energy-concept was developed from the basic experience that the emanation of forces from the luminaries, sun and moon, determine the processes of life. It is the radiation of the sun which gives life and which directs the plants towards the light. The force of the moon was experienced in relationship to the tides, to processes of development and also related to lunacy, mental disturbance, which was thought to be caused by the influence of the moon. The concept of cosmic energies was now related to man's basic attempt, present in ancient times as well as in modern ones, namely, to bring order into the numberless appearances, to systematize the phenomena of the world. (The Greeks called the world *cosmos,* meaning "order.")

First, the structure of the luminaries' energy was brought in relationship to their other manifestation of movement over the heavens. Since the sun has a different degree of force at different stages of its course, this phenomenon was generalized, leading to the concept that the energetic influence has a different pattern in different sectors of the sun's course. As it was impossible to work with the numberless degrees of the sun's course, larger sectors had to be established, and with this attempt to map the heavens into sectors, there originated the so-called science of the astrologers; in Hebrew, "dividers of the heavens."

---

* Italicized by Gesenius.

Astrology had its origin in Chaldea, probably about 2100 B.C.; therefore the Hebrews called an astrologer a Chaldean, (Dan. 3:8). Astrological concepts formed the basis for many Babylonian and Egyptian myths; (474) they were the roots of magic and prophecy (442) and part of an astronomy to which we find many references in the Biblical texts. (333) Heaven, conceived as a cupola over the earth, was divided into twelve segments. If we cut an orange in halves we have a model of this concept. Each segment was symbolized by a hieroglyphic, and the twelve segments were called the

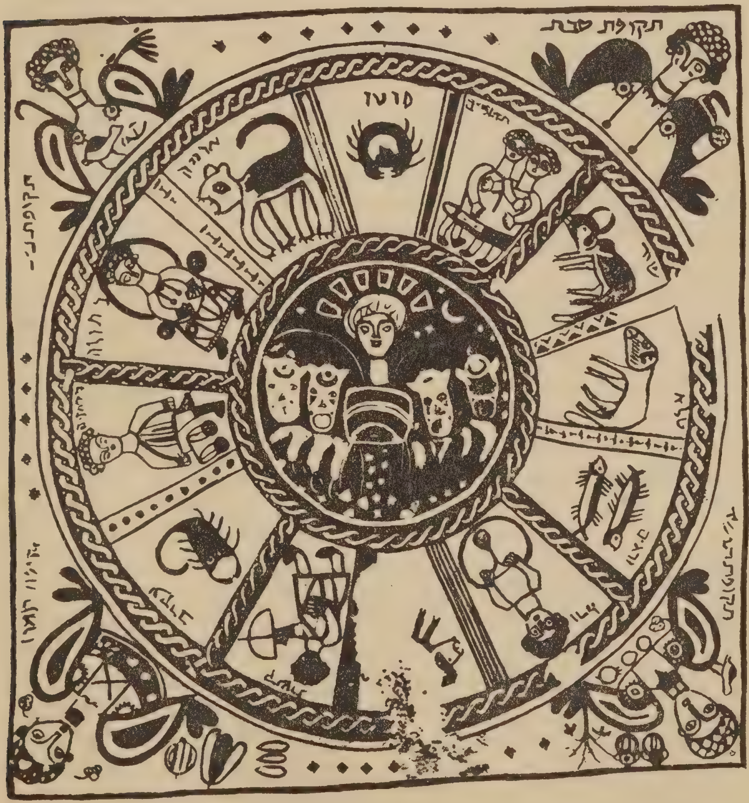


Fig. 30. The Zodiac; floor mosaic of a synagogue in Beth Alpha; Sixth century (Wischnitzer).

Zodiac. The word comes from the Greek word *zoon,* "creature," since the luminaries and forces of heaven were considered to be a unity, like the organism of a creature. The division into twelve segments probably had symbolical reasons, conceived as a multiplication of the four directions of the compass with the three regions of the world-system (four by three). It is a symbolism which also appears in the twelve sons of Jacob (Gen. 42:13), the twelve jewels of the priest, symbolizing the twelve tribes (Exod. 28, 17-21), the twelve fruits on the tree of life (Rev. 22:2), the twelve apostles, etc. The duodecimal division of the zodiac is known from the Babylonians, Egyptians and Chinese. Although it is not mentioned directly in the Bible, several Biblical passages indicate its use, and it is mentioned in the Cabalistic book *Sefer Yezirah,* which contains oral tradition of the Old Testament. A Hebrew zodiac of post Biblical origin follows the Babylonian scheme (Fig. 30, after Wischnitzer). The Hebrews adapted Hebraicized forms of the Assyrian names of the months and constellations. The adaptation was made at the latest during the Babylonian Exile. The twelve segments of heaven were considered in relationship to the sun's course through those fields which, loaded with the sun-energy, became energetic fields.

The calendar system was brought into consonance with the zodiacal system. In the Hebrew lunar calendar of twelve months it was provided that the first month should be in the spring, about the twenty-second of March.* At this time day and night are of equal length all over the world. This is the time of highest balance in the stream of the celestial energies. Starting with the Spring equinox, each month the sun enters a new zodiac sign or a new energetic field.

The Concept of Energetic Fields

The concept of the energetic field was based upon the assumption of a world-unity. An energetic pattern in one sphere of the world was supposed to cause a corresponding pattern in the other spheres. Thus, it was supposed that the sun in a certain energetic field, e.g., that of March, determined the structure of a man born at that time. The March-man's personality was supposed to show a certain energetic configuration of personality traits. Each zodiac sign was re-

---

* Cf. Ex. 12:2; 13:4; Deut. 16:1.

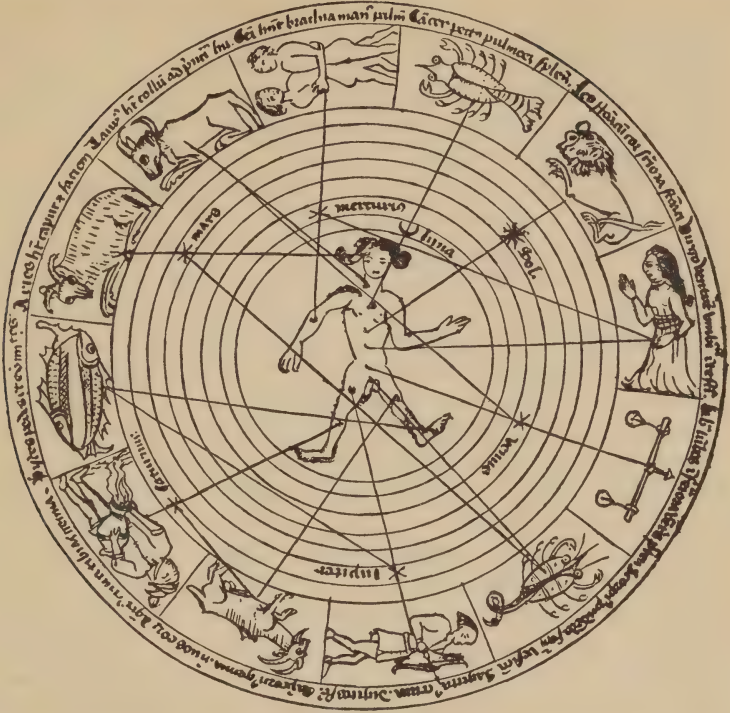


Fig. 31. Scheme of the universe with planets and zodiac signs connected with parts of the body. (French manuscript, about 1400).

lated to one part of the human body, as a French manuscript of about 1400 illustrates. (*See* Fig. 31, Lat. Ms. Bibliothèque Nationale, Paris). An energetic change, as manifest in the sun's movement, was supposed to cause corresponding energetic changes in man's life. The movement of the sun through the energetic fields in heaven, which was visualized as a big bowl, suggested again a parallel to alchemistic processes. The world was a continuous mixture of energies, crystallizing ever new patterns.

Plato, who in his *Timaeus* gives a philosophical interpretation of the ancient creation myths, uses many images which we have discovered in the Biblical accounts. When he describes the creation of man, he uses the alchemistic picture and the image of the world-frame as an alchemistic vessel in which the world-material, or what he calls "the Soul of the Universe," is mixed. To each soul of man, crystallizing out of this mixture, is attributed one star. We also have here the basic concept that cosmic and biological principles stand under the same law, that they develop in correspondence to each other, and that the law of the world, manifest in the heavenly configuration, equally appears in man.

The zodiac is not only an attempt to classify the energy-configurations in heaven but also the manifestations of the whole world. With the concept of analogous manifestations everywhere, the world is knitted together like a spider-web. There results a most complete world-system, which has tremendous implications. First: no phenomenon could be isolated; man was intimately linked up with the universe by which man on the one hand was determined, but which on the other hand gave him an enormous importance and responsibility. Second: each phenomenon was closely linked up with other phenomena so that a change at one point theoretically allowed prediction of the changes at all other points. Configuration led to the concept of prediction and conjuration. There was no room for arbitrariness or chance in this world-system; everything was governed by law.

Each of the twelve zodiac segments had a hieroglyphic; it was represented by a picture and by a name, known to us in its Babylonian, Hebrew and Latin forms. The configuration of signs produced the heavenly words in the Book of Destiny. The following table lists the names of the signs (260) in Hebrew, Latin and English and their corresponding time period in a succession.

THE ZODIAC AT BIBLICAL TIMES

	TIME PERIOD		NAME		
	Biblical	*Modern*	*Hebrew*	*Latin*	*English*
I	March 27	April	Taleh	Aries	Ram, Wether
II	April 26	May	Shor	Taurus	Bull
III	May 25	June	Teomim	Gemini	Twins
IV	June 24	July	Sartan	Cancer	Crab
V	July 23	August	Aryeh	Leo	Lion
VI	August 23	September	Betulah	Virgo	Virgin
VII	September 23	October	Moznayim	Libra	Balance
VIII	October 22	November	Akrab	Scorpio	Scorpion
IX	November 19	December	Keshet	Sagittarius	Archer
X	December 18	January	Gedi	Capricornus	Mythical Goat
XI	January 16	February	Deli	Aquarius	Water Bearer
XII	February 15	March	Dagim	Pisces	Fish

World Ages and Mythical History

The concept of time is linked up with the concept of time period. A day is the period of one sun-cycle, a month is the period of a moon cycle. Cycles of years played a great role in the Hebrew calendar, such as seven-year periods (Gen. 29:18; Ex. 21:2) and twenty-eight-year periods. But the Hebrews, like the other Oriental nations, also conceived a large period which they called a world-age. It seems that the ancients by some means observed a phenomenon which is called procession of the equinoxes and because of which a zodiac sign remains in its position only for a period of time. The scientific background for this phenomenon is the following. Since the earth is not a perfect sphere, the pole of the earth equator describes a circle around the pole of the ecliptic, which causes a constant retrograde motion in the equator with the point of intersection of the plane of the zodiac. The procession of the equinoxes consists in a slow movement of the equinoctial points from east to west, contrary to the order of the zodiacal signs.

The concept of cosmic periods appears with the Chaldeans, Egyptians, Hindus and Hebrews. The Chaldeans assumed a sexagesimal unit, the numbers of the seconds of the day; 60 seconds x 60 minutes x 24 hours, or 86,400 units.

Surprisingly the Babylonians, Hindus, and Chinese as well as Hebrews had the same unit, only that it was applied to a different length of intervals. Berossus, who gives the Babylonian account of the reign of the ten kings who lived before the flood, indicates the total reign as 432,000 years. The Chinese period or age of the thirteen kings of heaven and eleven kings of earth was also 432,000 years (five times 86,400 units). The Hindus, in their Kali-yuga, fixed the unit at 5000 years and counted with 432,000,000 years (5000 times 86,400 units). (289) The Hebrews, reducing the unit to 86,400 weeks, counted with 1656 years.* Thus, this system indicates a unity of world-conception between the Hebrews, Sumerians, Indians and Chinese.

The Hebrew world-period of 1656 years is known from tradition, and in the foregoing I have presented the arithmetical origin for this number. Investigating whether such a world-period had any relationship to the historical data presented in the Old Testament, I calculated the years reported in the genealogical tables of the Bible. Genesis 5:3-29 states: "This is the book of the generations of Adam" and enumerates from Adam on the number of years each member lived, as well as each ancestor's year of life when his descendant was born. Up to now Bible commentators have been puzzled about the meaning of these genealogical tables. By summing up the years of life of all ancestors from Adam to Noah until the time when the flood finished a world-period, I made the discovery that the number of years is exactly 1656 years, a world-period.

---

* The Hebrews had a lunar year that was adapted, by various methods, to the solar year. The world-age of 1656 years is based on the solar year of 356 days and the leap year.

When Adam had lived 130 years he begat Seth. From Seth's begetting up to the time he begat Enoch are 105 years, and thus, using the time from one begetting to another, the time from Adam to the onset of the flood can be measured according to the Biblical data. The computation is as follows (Gen. 5:3-29):

Adam	lived 130 years and begat Seth
Seth	lived 105 years and begat Enoch
Enoch	lived 90 years and begat Kenan
Kenan	lived 70 years and begat Mahalalel
Mahalalel	lived 65 years and begat Jared
Jared	lived 162 years and begat Enoch
Enoch	lived 65 years and begat Methuselah
Methuselah	lived 187 years and begat Lamech
Lamech	lived 182 years and begat Noah
Noah	lived 600 at the time of the flood which ended a world-period.

These make a total of 1656 years.* Thus, the time from Adam to the flood through which the earth was destroyed is one world-period.

The Length of God's Day

Our analysis reveals that the Biblical genealogy with the ages of the ancestors was determined by the concept of a world-age and that not only the mythical but also the historical accounts were pressed into the scheme of a time period. We see here a definite example of how ancient history was put into an astronomical-astrological scheme. This observation leads us to ask whether the story of the world's creation depended on astronomical concepts and whether the sequence of periods of creation is related to the zodiacal concept. Let us formulate the hypothesis that the length of God's day or period of creation was a world-age of 1656 years. For that purpose we have to analyze the symbolism of each zodiac sign and to correlate it with the symbolism of each day or period in the story of creation.

---

* I later found that the computation without reference to a world-period was made by M. Mahan. [See Bibliography 318]

As mentioned before, the Biblical zodiac started with the sign Aries, the wether or ram. The Hebrew word for the ram-horn, *keren,* also has the meaning of "to strike or hit" and "beam of light." It probably was a symbol of the thunderbolt, as it appears from a passage in Habakkuk (3:4-5), dealing with God's hand: "He had rays [or horns] coming forth from his hand . . . And fiery bolts went forth at his feet." When Moses came from Mount Sinai where he had spoken with God he was laden with the fiery energy of God and the volcanic mountain so that the text says (Ex. 34:29) ". . . the skin of his face sent forth beams." And the text continues (Ex. 34:30): "And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone: and they were afraid to come nigh him." The words "beams of light," also meaning "horns," are translated by the Latin Vulgata as *quod cornuta esset facies sua.* When Michelangelo and medieval artists represented Moses with horns, they expressed this light-symbolism. One medieval manuscript pictures the horns of Moses like the two ends of the moon-sickle (Fig. 32); this probably was one origin of this light-symbolism. Jewish artists represented Moses, as did Michelangelo, with two small horns.

The ram becomes the primary symbolic animal substituting for human sacrifice. He is introduced as the first symbolic animal of historical account when God sends the ram as substitute for the sacrifice of Isaac (Gen. 22:12-13). The horns became the symbol of strength acquired by man. As Amos (6:13) says: "Have we not taken to us horns by our own strength?" * This means: Are we not laden with energy by means of our own strength? Thus, the people are identified with rams or goats, as Jeremiah (50:8) says: "Flee out of

---

* Cf. Ps. 75:4, 10; Ps. 132:17; Jer. 48:25; I Sam. 2:1; Ezek. 29:21; I Kings 22:11.

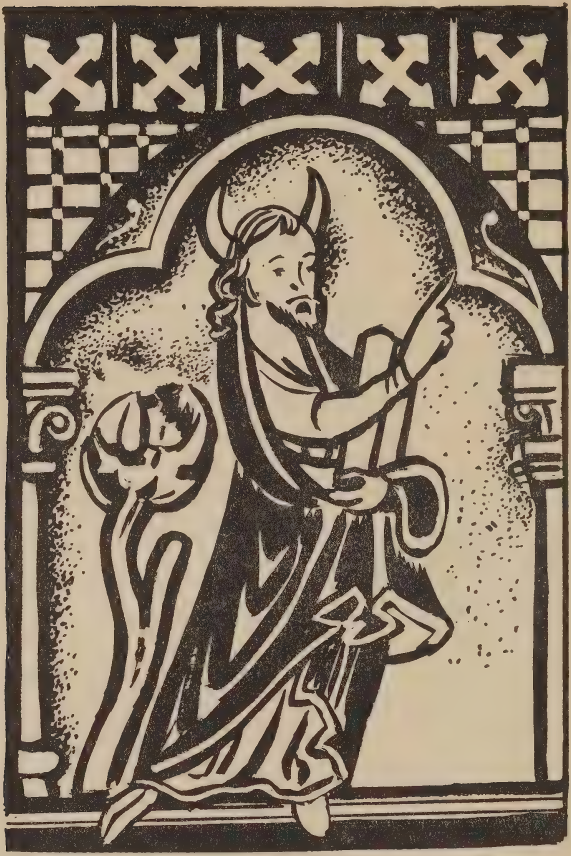


Fig. 32. The horned Moses, from a medieval manuscript.

the midst of Babylon, and go forth out of the land of the Chaldeans and be as the he-goats before the flood."

If according to our hypothesis the periods of creation are zodiacal periods, the first period would be correlated to Aries, the Ram. The zodiac starts with Aries, the Ram; the ram is the totem animal of the Hebrews and he is the symbol of light and the lightning-stroke which was created on God's first day.

The next sign in the zodiac sequence is Pisces, Fishes. The fish, as we shall discuss later in greater detail, became a symbol of the world-foundation. According to the Babylonian story of creation the world was created by the fish-god, Oannes. The creation of the firmament is described under the image of the world-fish, Tiamat, cleft in half: "He cleft her like a fish in two parts, The half of her he set up and made a covering for the heaven." The second period of creation seems to be determined by the zodiac sign of Pisces, Fishes.

Aquarius is the next zodiac sign. Aquarius, the Water Bearer, is depicted as a man with two water buckets, drawing water with one and pouring water with the other bucket. The third period of creation describing the creation of the waters above and below, sweet and salty, seems to be related to the sign of Aquarius.

The following zodiac sign is Capricornus. It is a mythical goat which marks the winter solstice. Similar to the Ram, Capricornus is related to the symbol of light. Capricornus is a symbol of the stars, and the mythical mountain on which he climbs is the world-mountain or the firmament. The corresponding fourth world-period describes the creation of the stars.

The next zodiac sign is Sagittarius, the Hunter, or Archer who hunts the animals. The corresponding fifth world-period describes the creation of the birds and fishes, prey of the hunter.

The following zodiac sign is Scorpio, the Scorpion. The corresponding world-period describes the creation of the animals on earth and of man. It is also the creation of "everything that creepeth upon the ground." The Babylonian story knits the creation of man with that of the scorpion closely together by its description of Scorpion-man, a concept which is taken up by Revelation (9:3, 10, 11): "And power was given to them, as the scorpions of the earth have power . . . And they have tails like unto scorpions, and stings . . . They have over them as King the angel of the abyss." The second story of creation parallels man's creation with his fall, caused by the serpent, which, like the scorpion, is used as a symbol of dangerous energy. Deuteronomy (8:15) describes how God led his people through such a dangerous field of forces: ". . . who led thee through the great and terrible wilderness, wherein were fiery serpents and scorpions." Thus, the relationship between the creation of man and a world-period determined by the zodiac sign of the Scorpion is based upon mythical relationships found in Biblical tradition.

The seventh zodiac sign in the cycle is Libra, the Balance. Just as man's daily work ends in his need for rest and sleep in order to rebalance the energies of his organism, so God's creative activity ends in a period of his rest. Since God-forces were immanent in the world this meant a balance of the entire universe. In the second story of creation, which, as we shall discuss later, is an account parallel to the first one but with a different aspect, the balance of the universe is achieved by eliminating man from the garden of Eden (Gen. 3:22-24). Thus, the seventh zodiac sign of Libra, Balance, is structurally related to the seventh period of creation, and this relationship indicates that God's resting was conceived as a creative act; namely, of balance and harmony in the universe.

The story of the world's creation is followed by mythical world-periods characterized by the story of the first men on earth, descendants of Adam and Eve, by the story of the Flood, by the story of the twin-brothers, Jacob and Esau, and by the story of Joseph in Egypt, which ends Genesis or the mythical history of the Bible. Thus, the eighth zodiac sign, Virgo, the Virgin, seems to be related to the first world-age of the drama playing on earth. The Bible introduces this period of man's beginning on earth with the words (Gen. 4:1): "And the man knew Eve his wife; and she conceived and bare Cain, and said, I have gotten a man with the help of Jehovah." The sentence "I have gotten a man with the help of Jehovah" is the translation of the name Cain. This up to now unexplained passage seems to be elucidated if we relate it to the zodiac sign of Virgo. With the concept of Virgo, the Virgin, we associate the birth of Christ (Luke 1:35; Matt. 1:18), whose mother was virgin. It seems that this concept was also related to Eve, stressing the metaphysical birth, a concept expressed by Isaiah (7:14) prophesying the arrival of the savior: "Behold, a virgin shall conceive, and bear a son . . ."

The ninth zodiac sign is Leo, the Lion, symbol of strength. The period after Adam and Eve and their sons, Cain and Abel, is described as the period when men were of giant strength (Gen. 6:4): "The giants were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bore children to them: the same were the mighty men that were of old, the men of renown."

The next, the tenth zodiac sign, is Cancer, the Crab. The Crab is a symbol of water and of the backward movement; while the Lion, the preceding sign, is a symbol also of fire and forward movement. The sign of the Crab is related to the world-period in which man retrogressed to such a degree that God destroyed the world by water.

The eleventh zodiac sign is Gemini, the Twins, a symbol of duality. The new world-age after the flood, starting with Abraham and Isaac, has its high point in Isaac's children, Jacob and Esau, the twin brothers, of whose birth God says to their mother (Gen. 25:23): "Two nations are in thy womb, and two peoples shall be separated from thy bowels: and the one people shall be stronger than the other people; and the elder shall serve the younger."

The twelfth zodiac sign is Taurus, the Bull, the sign with which the cycle closes. The bull is the symbol of power and of the sun. The world-period after Jacob and Esau centers around Joseph in Egypt. The Egyptian veneration of the sun-bull is reflected upon Hebrew concepts, such as the story of the Golden Calf (Ex. 32:1-4), where the people relapsed into the veneration of the sun-bull. The symbolism of Joseph is given in the blessing of Moses (Deut. 33, 16-17): "Let the blessing come upon the head of Joseph . . . and his horns are the horns of the wild ox: with them he shall push the peoples all of them, even the ends of the earth. . . ." (Appendix 15)

With the zodiac sign of Taurus, the zodiac cycle ends—with the story of Joseph ends Genesis, the story of the mythical development of the world.

Our analysis indicates that the meaning of each zodiac sign in the ancient cycle corresponds to the meaning of each successive world-period, as given in the Biblical account. Our hypothesis that each period referred to in Genesis is a zodiacal world-period is supported by our correlation. Since the zodiacal world-period in Hebrew conception consists of 1656 years, we now deduce that each period in the story of creation, each of God's days, was supposed to be 1656 years. The first half of the zodiac cycle corresponds to the six days in which the world was made, that is to six times 1656 years. These are 9936 years, almost 10,000 years.

The Hebrew World Cycle

The following is a tabulation of the Hebrew world cycle with its twelve world-periods. The world's creation ends with the first 10,000 years, the creation of the nation with the second 10,000 years.

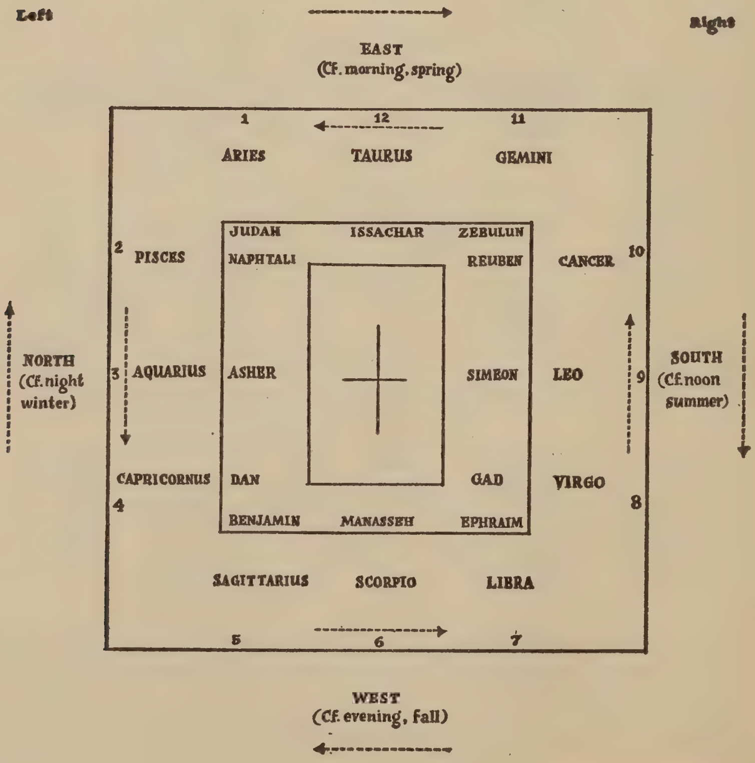
Creation and Development	*Event and Symbol*	*Zodiac Domination of a World-Age*	*Time Period According to the Hebrew Period of 1656 years*	*Biblical Reference*
I First Day	Creation of light, ram horn as light symbol	Aries	1-1656	Gen.1:3-5
II Second Day	Creation of firmament, world—fish as symbol	Pisces	1657-3313	Gen.1:6-8
III Third Day	Creation of waters, water-bearer as symbol	Aquarius	3314-4970	Gen.1:9
IV Fourth Day	Creation of stars, mythical goat as star-symbol	Capricornus	4971-6626	Gen.1:14-19
V Fifth Day	Creation of the creature, the hunter as symbol	Sagittarius	6627-8283	Gen.1:20-23
VI Sixth Day	Creation of man, scorpion as symbol of rebellion	Scorpio	8284-9940	Gen.1:24-28
End of First 10,000 Years. End of Creation of the World				
VII Seventh Day	Creation of rest, balance as symbol	Libra	9941-11597	Gen.2:2-3
VIII Birth of Cain	Metaphysical birth, virgin as symbol	Virgo	11598-13254	Gen.4:1

	Creation and Development	*Event and Symbol*	*Zodiac Domination of a World-Age*	*Time Period According to the Hebrew Period of 1656 years*	*Biblical Reference*
IX	Wild giants on earth	Forward movement, strength, lion as symbol	Leo	13255-14911	Gen.6:4
X	The flood	Backward movement of the world, destruction by water, crab as symbol	Cancer	14912-16568	Gen.6:7; 13:20-21
XI	The dual development: Abram-Lot Jacob-Esau	Duality, twins as symbol	Gemini	16569-18225	Gen.13:8; 25:23
XII	Joseph in Egypt, called the bull	The bull as symbol of Egypt	Taurus	18226-19882	Gen.37:10; 41:2-4; cf.Ex.32:1-4
	End of Second 10,000 Years. End of Creation of the Nation. Start of History, new cycle begins.				
	Moses, the leader, symbolized by horns	The bellwether as symbol of the leader and of light (cf. I)	Aries	19883-	Ex.34,29; 30;35

The zodiac organization played such a role in the concepts of the ancient Hebrews that the twelve tribes were grouped around the temple in such a way that each tribe represented a zodiac sign. This grouping is mentioned in Numbers (1:22-24; 2:1-17). The Jewish

Encyclopedia remarks: "The standards of the tribes corresponded to the zodiacal signs of the constellations so that in the East was the standard of Judah, with Issachar and Zebulun beside it, these three being opposite Aries, Taurus and Gemini, in the South was the standard of Reuben, with Simeon and Gad, opposite Cancer, Leo and Virgo; in the West was the standard of Ephraim, with Manasseh and Benjamin, opposite Libra, Scorpio and Sagittarius; and in the North was the standard of Dan, with Asher and Naphtali, opposite Capricornus, Aquarius and Pisces." (260)

It appears that the zodiac cycle was divided according to the four directions of heaven. (Appendix 16) They were related symbolically to the divisions of the day and to the seasons. The following diagram presents this cosmo-sociological configuration of the Hebrew tribes according to the zodiac.


Left
Right
EAST
(Cf. morning, spring)
1
12
11
ARIES
TAURUS
GEMINI
JUDAH
ISSACHAR
ZEBULUN
2
PISCES
NAPHTALI
REUBEN
CANCER
10
NORTH
(Cf. night
winter)
3
AQUARIUS
ASHER
SIMEON
LEO
9
SOUTH
(Cf. noon
summer)
CAPRICORNUS
DAN
GAD
VIRGO
4
8
BENJAMIN
MANASSEH
EPHRAIM
SAGITTARIUS
SCORPIO
LIBRA
5
6
7
WEST
(Cf. evening, fall)

According to the distribution of the signs and their relationships we see a zodiac-movement starting with Aries and moving counter-clockwise over Pisces, etc., to Taurus. However, the movement expressed by the relationship of the signs to the four directions of heaven, to the divisions of the day and to the seasons, runs clockwise. We thus see a combination of opposite movements, clockwise and counter-clockwise. The opposite movement in one seems to express a dynamic energetic process, the concept of a polarity in a unity. This ancient concept is described by Plato in his model of the universe, given in the Timaeus. (Appendix 17)

The Zodiac Signs as Psychological Symbols

In order to understand the tremendous implications of the concept of *otot,* signs, we have to elaborate the scheme of the zodiac more fully. As mentioned above, the zodiac signs are symbols for the twelve energetic fields into which the world was mapped, symbols for the twelve world-knots in the world-net. The Chinese symbolized the world-net by a spider-web. In this world-web the energetic fields are connected with each other; in the center is the moving world-energy divided into its male *(yang)* and female *(yin)* manifestations. (*see* Fig. 36)

Since everything in the world has a place in this energetic network, the zodiac forces become manifest in nature, in the characteristics of nations, in man's behavior, in the construction of objects, in the institution of ceremonies, in the development of history; in short, the zodiac constellations represent the continuous change or the continuous creation of the world. A passage of the Talmud uses the zodiac signs as symbols for psychological processes: "The constellations represent the creation: Aries is light and Taurus is darkness. Gemini represents the two sexes, Cancer symbolizes man, who first retreats to nooks and corners like the crab, but eventually becomes as brave as a lion (Leo). Virgo is a symbol of marriage. Libra weighs all the deeds of man who if found guilty, is punished by Scorpio, a symbol of Gehinnom; after purification in Mercy (Pisces) however, he is cast forth as quickly as an arrow from a bow, represented by Sagittarius, and becomes as innocent as a kid (Capricornus) and is purified as by water, poured by Aquarius." (260) The succession of signs according to the above tradition represents the stages of man's inner development, the process of individuation. As we shall discuss later, the story of creation, giving a model of the universe cosmically and historically, gives at the same time a model for the development of man's soul. This concept is inherent in all visionary schemes, as in Dante's *Divina Commedia* and Goethe's *Faust.*

Although the zodiac describes the basic patterns of energy and the succession of their configurations, the entire system represents a net of relationships in which each individual finds his own way. This means the configuration and the law of its effects is given, but the soul's movement through the configurated fields is free. As a Latin proverb states: *Astra inclinant non determinant,* the stars give an inclination, not a determination. According to the theory of "signs" man may use or abuse a configuration offered to him by destiny. Again the sign expresses the concept of becoming, not of being, the idea of dynamic potentiality and not of static rigidity. In this sense the Hebrew word *otot* means: "a sign of something passed, a sign of something future, a wonder, miracle"; it includes the configuration of the given past, the nucleus indicating the future; it is unpredictable as a wonder but dependent on man's conjuration.

The Solar Concept

The creation of the luminaries is specified by the various functions they have for the organization of the universe. The text describes five functions: to divide the day from the night, to function as signs, to be indicators for seasons, for days and for years. The sixth function of the luminaries, to give light, is described by a new creative act of God. Separating this function from the others, the narrator puts a special emphasis on its significance. The text, although obviously describing the creation of sun and moon, does not use the words for sun and moon. The narrator probably avoided any personification of the luminaries, the more so as the other peoples of the ancient Orient adored the sun and moon as deities, while the Biblical authors warned against worshipping them (Deut. 4:19; 17:3). But the terminology "greater light" and "lesser light" and "to rule" suggests that sun and moon have, besides their cosmic significance, a symbolic one. Joseph, in his dream, symbolizes his father by the sun, his mother by the moon, and his brothers by the stars (Gen. 37:9-10): ". . . the sun and the moon and eleven stars made obeisance to me" . . . "and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"

The moon is a female symbol, its twenty-eight day cycle is related to the twenty-eight days of the female period and to the 280 days of the period of gestation. The sun is a male symbol, conjuring life. The polarity in the sun's manifestations of giving life by its warmth and destroying life by its heat was considered as the consequence of the world-law of polarity which the sun itself must also follow. Malachi says (4:2-3): ". . . unto you that fear my name shall the sun of righteousness arise with healings in its wings; and ye shall go forth . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet . . ."

The sun's rising and setting was compared to the creature's life and death. The polarity of construction and destruction was experienced as a cosmic destiny. The sun was symbolized as a victim slaughtered by the monster of darkness. This concept, which appears in the Egyptian struggle between the sun-child, Horus, murdered by Seth, the force of darkness, and which is described in the Persian struggle between Ormuzd and Ahriman, influenced the concepts woven around the figure of Christ. The sun symbolism of God—"For Jehovah, God, is a sun" (Ps. 84:11)—was later attributed to Jesus. The sun symbolism of Christ may be observed in many variations. Christ's face is described as shining like the sun (Matt. 17-2): "And he was transfigured before them: and his face did shine as the sun." At the time of Christ's death the sun became dark (Luke 23:44-45): "And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour, the sun's light failing . . ." In medieval times the sun-flower (helianthus) was a symbol of the Savior. A psychological application of the Christian sun-symbolism appears in Paul's words (II Pet. 1:19): ". . . the day-star arise in your hearts."

The Lunar Concept

The moon with its phases became a symbol of transformation and growth. (219) The concepts of transformation, birth and periodicity together made the moon a symbol of renewal. Since, as we have mentioned, cosmic processes were supposed to have their reflection in biological and psychological processes, the periods of the moon's renewal were supposed to have a correspondence in man's renewal. The seventh day, as a day of rest, became a day of bio-psychological renewal and the seventh month a period of complete transformation (Lev. 23:24 and 32): "In the seventh month, on the first day of the month, shall be a solemn rest unto you, a memorial of blowing of trumpets, a holy convocation . . . It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls."

Contrary to the Egyptians who adopted the sun as a symbol of their world conception, the Hebrews selected the moon, the symbol of transformation and of development. Man's inner development and transformation appear in his biological changes and in changes of his personality. Outwardly these transformations and movements appear in his struggle and his wanderings. As the moon wanders over the heavens in continuous transformations, so the Hebrew believed that his life must be a continuous wandering, and the Psalmist says to God (Ps. 56:8): "Thou numberest my wanderings." Adam, the heavenly man, starts man's wanderings which must go forward, since the way back was closed (Gen. 3:24). Cain, the first earthly man, knows: "I shall be a fugitive and a wanderer in the earth." (Gen. 4:14); and Abraham, with whom Hebrew history starts, receives the command from God: "Get thee out of thy country, and from thy kindred and from thy father's house unto the land I will show thee" (Gen. 12:1), and he hears the destiny of his people: "Know of a surety that thy seed shall be sojourners" (Gen. 15:13). The lunar symbolism of Abraham was suggested by Winckler, (470) who in the name of Abraham's father Terah saw an allusion to the Hebrew word for moon, *yareah*. The moon-cult of the Terahites was confirmed by the discovery and decipherment of the legend of King Keret. (135) Man wanders into destruction or into perfection. Thus Job (15:23) characterizes man's destiny: "He wandereth abroad for bread, saying, Where is it? He knoweth that the day of darkness is ready at his hand." To Abraham goes God's call (Gen. 17:1): "Walk before me, and be thou perfect." The wandering into perfection becomes the symbol of Abraham, Isaac and Jacob, the three great ancestors, symbols of the three great transformations of personality. The wandering into perfection accomplished, the leader is born. Leading the great migration is Moses, symbol of the bellwether, the zodiac-symbol, the man with horns. Moses is guiding like the moon, the sickle of which was symbolized as horns. Moses leads his people into a land he never is allowed to enter himself because for the wanderer there only exists the land of promise and not of fulfillment.

Jacob's night-vision expresses the lunar concept of life as movement and wanderings (Gen. 28:12-17): "And he dreamed; and, behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it. And, behold, Jehovah stood above it, and said . . . thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south . . . I am with thee, and will keep thee withersoever thou goest, and will bring thee again into this land . . . And Jacob awaked out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place!"

The concept of the lunar wanderer was misinterpreted in the medieval legend of the Wandering Jew who wanders over the earth like Cain, punished by his conscience. True, the lunar wanderer feels world-anxiety and dread; in relationship to God's presence he exclaims with Jacob, "How dreadful is this place!" He feels himself hunted, as Proverbs (6:5) says, "Deliver thyself as a roe from the hand of the hunter." The idea of the "wanderer" reappears with the Phoenicians and Sumerians. In the Phoenician *Me'arreh,* wanderer, is an attribute given to Eshmun, the young god who dies with the harvested corn and wanders in the underworld until he is resurrected with the new spring. The Sumerians call Tammuz "the wanderer on the plains of the lower world." (289) It is the wandering from life to death and back from death into life which underlies the concept of eternal creation.

Solar and Lunar Man

The moon is the symbol of the nomads. The ancient Hebrews, being nomads like the Arabs, developed a lunar mythology while the Babylonians, who were an agricultural nation, developed a solar mythology. A. Lods relates the nomadic moon cult to the fact that desert journeys usually were undertaken before sunrise under the protection of the night. (306)

Thinking in analogies and relating cosmic observations to human experiences, the ancients related to the sun the phenomenon of clearness and distinction and, following from it, a feeling of security. With this feeling of security the "solar man" felt comfortable and protected in the place where he was living; he became attached to the ground and developed agriculture and cities.

This was very different, in fact, opposite, to man's identifying himself with the moon. There was no clearness and distinction, no feeling of security. Danger was lurking in the dark. Man had to develop security by learning to fight off unforeseen attacks. He had to overcome the feeling of anxiety by exploring the possibilities of darkness, developing magic and philosophical systems which he felt gave him power over the dangerous elements. This man had no secure place to which he could feel attached. He was not bound by agriculture or cities, but was striving like the creatures, and became a nomad. Both trends, the philosophical and the striving one combined, developed the longing to penetrate the darkness, to solve the mystery, to reach for the beyond, to hope for an ultimate light. And the consolation was the idea of a promised land, of a savior and of a God who, behind the dark mystery, assists man like the mother a child fearing darkness and dream.

While the solar man was static in security, the lunar man became dynamic in insecurity. While the solar man, like the Babylonians and Greeks, could develop cities and architecture, could dwell in the pleasure of beauty, the lunar man became a wanderer, a wanderer over the earth, a wanderer in speculations about the world, a wanderer in the exploration of his own soul. It was not beauty that he found but bewilderment in continuously new impressions, it was wonder and fear. But continuously integrating the new impressions, he developed the force of renewal, venerating especially the time of the New Moon, symbol of renewal.* Trying to protect himself in this stage of transition he developed activity and fighting spirit. The world was not given but had to be conquered, the world was not to be cultivated but to be explored. Observation led to vision; it was the metaphysical vision which the moon evoked in the wanderer.

Men in dream and anxiety, in search and activity, men without home and guaranty were bound together. They had to help, comfort, and trust each other. They developed ethics and standards of living, charity and protection. These ethics were different from the solar ethics; they were ethics with the background of anxiety, perhaps of despair, ethics of a dynamic, sometimes aggressive nature, the ethics of a lunar conception of the world. Psalm 23:4 says: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me." The people going like a flock through night and shadow of death felt themselves guided by the luminous rod of God, the shepherd. God himself is a wanderer, and as such he appears to Abraham (Gen. 18:1-8) and to the people (Ex. 13:21): "And Jehovah went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire, to give them light."

---

* The Hebrew word for New Moon, *chadash,* comes from the word "to renew."

Rule and Hierarchy

The highest function of the luminaries, their emanation of light, is described by the concept "to rule." The Hebrew word *mashal,* "to rule," also has the meaning of "to liken, to make like, to propose a parable, to use a proverb." A grammatical form of this verb means "to be made like, to be similar to anything." Gesenius remarks: "Various attempts have been made to show the point of connection between the two significations, to rule and to liken. . . . Not improbably two roots of different origin have coalesced under this form." Why were these two concepts combined? The organizing function of the ruler is to adapt the most different manifestations to each other in order to establish a unity out of the multiplicity. Ruling means to create that basic similarity in the citizens which enables the ruler to build a state. We have already discussed man's basic attempt to bring order into the manifestations of the world so that he may understand them. The drive towards an understanding of things has its impulse from the wish to operate, i.e., to rule them. The ancients accomplished this by constructing a philosophical world-system, a world-parable, hoping to direct the world-forces by the practice of symbols. Modern man accomplishes this by the use of science. In both cases the concept of ruling involves that of unification and of assimilation, translating the given material into a parable, whether such a parable be a world conception, or a scientific model, or the concept of the state.

The concept of ruling involves that of a hierarchy; the creation story expresses this by the terms "greater light" and "lesser light." Analogous to the hierarchy of powers experienced on earth, there was conceived a hierarchy of metaphysical principles. When later the story of creation mentions that God made the "host of heaven" (Gen. 2:1), when God is called "God of Hosts" (Zebaoth), this concept is based upon the assumption of a metaphysical government.* God was not an absolute dictator. Such an image of a metaphysical government, however, cannot be understood as a primitive humanization of metaphysical principles. The texts, combining the image of natural forces with the human-like institution of a government, indicate that such a vision is merely an allegory which demonstrates that everything, including God, follows the principles of law and hierarchy. The concept of a metaphysical hierarchy was not only based upon the experience of a social hierarchy but, as with all of Genesis, it was based upon the concept of degrees of development. The luminaries were considered as the cosmic model for this concept of degrees of energy. The different degrees of the intensity of light could easily be observed. The entire world is filled with the sun-energy, but there is highest intensity in its center and lowest intensity in shadowy corners; the world participates in degrees in the radiation. Thus, the Old Testament considers degrees of light in the metaphysical as well as in the psychological sphere. The oral tradition, as conserved in the Cabala, describes this metaphorically. The Cabalists say that originally God's light filled the world, that his act of creation became manifest by a gradual concentration of his light, called *zimzum*. At each stage of creation there remained a sphere of light, and the Cabala distinguishes ten of such spheres arranged concentrically in the form of a pyramid. The light is highest at the highest concentration, which is the place of God, and

---

* Cf. I Kings 22:19; II Chr. 18:18; Ps. 148:2; Dan. 7:9-10.

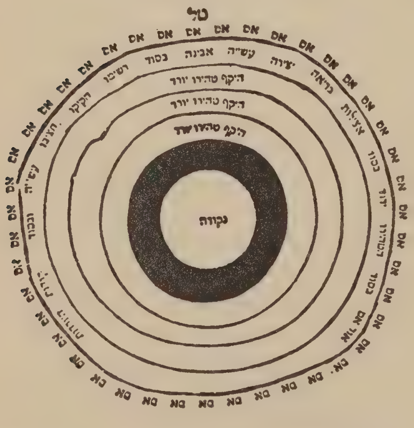


Fig. 33a. The Cabalistic Spheres. (*Shefa Tal,* 1612).

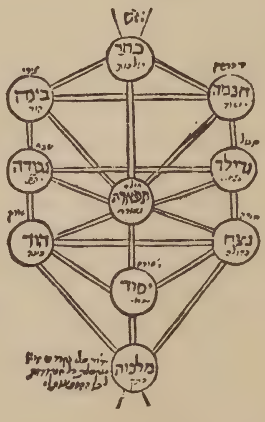


Fig. 33b. The Cabalistic Spheres in relation to one another. (*Asis Rimmonim,* 1601).

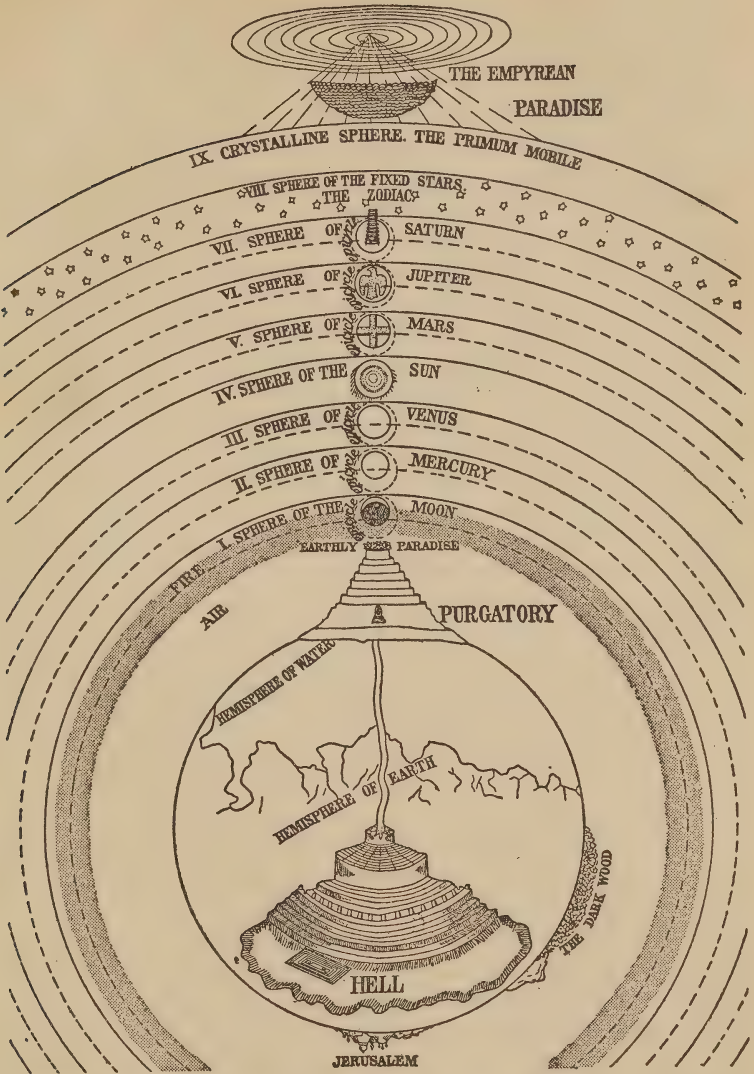

THE EMPYREAN
PARADISE
IX. CRYSTALLINE SPHERE. THE PRIMUM MOBILE
VIII. SPHERE OF THE FIXED STARS. THE ZODIAC
VII. SPHERE OF SATURN
epicycle
VI. SPHERE OF JUPITER
epicycle
V. SPHERE OF MARS
epicycle
IV. SPHERE OF THE SUN
III. SPHERE OF VENUS
epicycle
II. SPHERE OF MERCURY
epicycle
I. SPHERE OF THE MOON
epicycle
EARTHLY PARADISE
FIRE
AIR
PURGATORY
HEMISPHERE OF WATER
HEMISPHERE OF EARTH
THE DARK WOOD
HELL
JERUSALEM

Fig. 34. The world-mountain of Hell has its correspondence in the world-mountain of Paradise. (Michelangelo Caetani).

lowest at the lowest concentration or the lowest sphere. Hence the entire world participates in God's light in different degrees or spheres. (Figs. 33 a, b)

The concept of spheres as degrees of the world-energy is spread throughout the entire ancient Orient. According to Hinduism, for instance, the cosmos embraces seven great regions or worlds, and the earth contains seven continents lying in concentric circles with an ocean around each. (165) This concept, related to that of spheres or degrees of perfection, appeared later in Dante's world-scheme of the *Divina Commedia,* as previously mentioned (*See* Fig. 34).

The luminaries are the symbols of world-energies moving forward and backward radiating in spheres of intensity, but following in all manifestations the pattern of degree and of hierarchy. It is this concept of a metaphysical hierarchy which led to the social development of a theocracy in the Hebrew culture, in which God, priest, king and people were woven together like a spider-web, yet indicating different distinct spheres in the total structure.

The Conjunction of Metaphysical Forces in the Individual

Why, we might ask, is the creation of sun and moon separated from the creation of the stars? A naïve reader might share the opinion of Bennett: "These words look like an afterthought, especially in the Hebrew, and are perhaps a later addition." (29) But a Biblical author, as we would conceive him according to our analysis, would never have an "afterthought." The story of creation is a philosophical system in which each step is calculated, probably not by the brains of one but of generations of thinkers. We cannot assume a "later addition" in a text in which, according to tradition, each word had its "sacred" place, where each concept was a necessary part in the construction of the world-machinery. The separate dealing with the creation of the stars may become comprehensible if we consider the basic point of view of the story of creation: the problem of Genesis. Up to now everything was shown as a process of development. There was the development of the forces of nature, the development of the world-frame, the development of the creative principles of the earth. Now there appears the development of the celestial forces. We have already discussed the genetic principle of the luminaries' functions. It seems to be very probable that the succession in the creation of the luminaries: greater light—lesser light—stars, was equally conceived as a developmental process; moreover, we notice again a concept of trinity and thus are induced to compare it with the trinity of the earth's creation; grass—herbs—tree. But this comparison puzzles us. From grass to herbs to trees is really a development; but the concept of a development from sun (greater light) to moon (lesser light) to the stars runs counter to our imagination. Since development is progressive, why has the moon, the lesser light, developed from the sun, the greater light, and why do the stars the smallest units, appear at the end of the development, as if they were the highest degree of perfection?

According to Joseph's dream (Gen. 37:9), the sun is a symbol of man, the moon a symbol of woman, and the stars a symbol of children. The concept that the woman develops from man is offered in the second story of creation where Eve has developed from the rib of Adam (Gen. 2:23): "She shall be called Wo-*man,* because she was taken out of man." * In the same story the woman is described as a guiding image for man (Gen. 2:24) "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." The woman appears as a progression in the developmental stage; man has to seek the woman. But the goal of the union is the development of the child. The story of creation puts man at the start, as the thesis; the woman as an opposition, as an antithesis; and from their union follows the synthesis, mankind. The children are always conceived as the goal; the father receives the promise, the goal of his development in his children and children's children (Gen. 15:5) "Look now toward heaven, and number the stars, if thou be able to number them . . . so shall thy seed be." **

While according to a cosmo-social parallel the sun is the father, the moon the mother, and the star the child, a cosmo-religious parallel suggests that the sun is God, the moon the people of Israel, and the stars the single individuals. The Book of Genesis seems to be based upon this concept. God-father, who is put at the start, creates his people which, symbolically, is God's bride, of whom God says (Hosea 2:19): "And I will betroth thee unto me for ever." And Isaiah (62:5): "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Out of the undifferentiated mass of the people arises the great individual (Num. 24:17) "There shall come forth a star out of Jacob." God, associated with the sun (Ps. 84:11), and the people, identifying themselves with the moon, produce in their conjunction the human individual compared to a star. Thus the star seems to express the concept, which we shall elaborate later, that the individual is a product of the conjunction of God and people, or of metaphysical and social forces.

---

* In Hebrew: man, *ish;* woman, *ish-ah.*

** Cf. Gen. 22:17; Ex. 32:13; Dt. 1:10; 10:22.

The stars also appear in relation to God as God's children; Job speaks of the time of creation (38:7): "When the morning stars sang together, And all the sons of God shouted for joy." Isaiah refers to the stars as highest symbols of God's might (40:26): "Lift up your eyes on high, and see who hath created these, that bringeth out their host by number; he calleth them all by name, by the greatness of his might, and for that he is strong in power, not one is lacking." The stars are the products of polar forces in conjunction; they are concentrations of highest energy. Isaiah says that God calls each star by its name, i.e., he knows its formula, "and for that he is strong in power." The star—just as the month—is, so to speak, the child of sun and moon. This concept underlies the construction of the start of the Jewish month, which begins at the moment of the conjunction of sun and moon, when the moon is exactly between the earth and the sun. The Hebrew word for this conjunction is *molad,* which means "birth."

The astronomical act of the birth of the month is compared to the biological act of the birth of the embryo from the conjunction of man and woman. Then, similar to the sanctification of the human being (by circumcision, and later by baptizing), the month is sanctified. As Friedländer remarks: "The highest court, the great Sanhedrin, examined the witnesses who had noticed the reappearance of the moon, and accordingly determined the first day of the month by the solemn declaration Mekuddash, sanctified." (164) The establishment of the calendar was therefore considered as a metaphysical act.

The Heavenly Hieroglyphics

In order to apprehend the implications of the stars as an ultimate product developed from sun and moon energy, we have to discuss some other associations linked up with the concept of the stars. The Babylonians call the stars *sitir same,* which means "heavenly hieroglyphics" or the heavenly writing. (127) The god Nebo was called the writer of the universe. Bel, the father of the gods, the king of the zodiac, guards the tables of destiny (called *tupsi mate*) with the heavenly hieroglyphics which describe the destiny of the world. These tables of destiny contain the commandments of the gods, in them are described the laws for heaven, earth and human life. The concept that the stars and the zodiac signs are like hieroglyphics

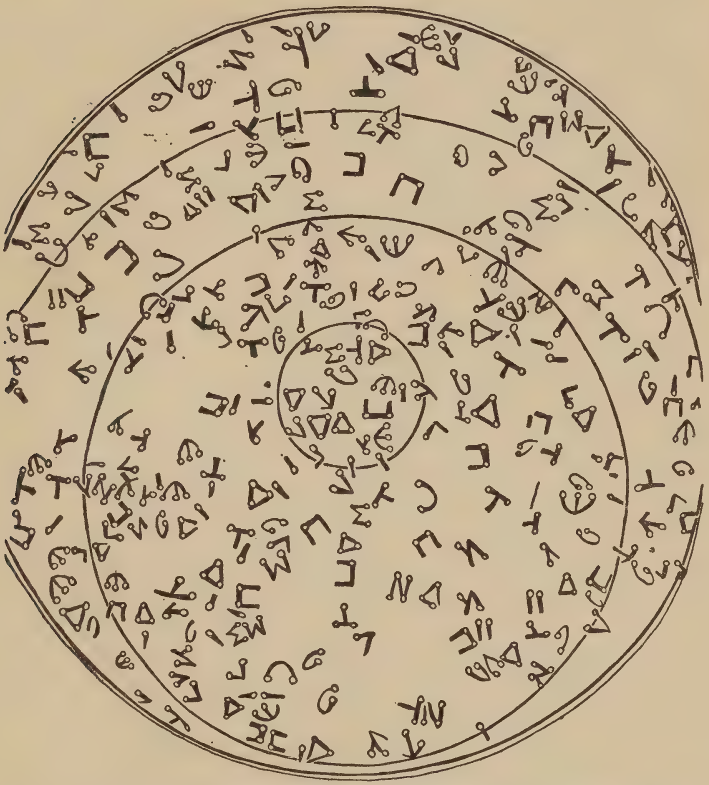


Fig. 35. Athanasius Kircher: *Oedipus Aegyptiacus;* The Heavenly Alphabet.

also appears with the Greeks, who designated the zodiac and the letters by the same word, *stoicheion;* each of the twelve signs of the zodiac was correlated to two letters of the alphabet. The Greek word *stoicheion* also had the significance of "basic element" and "magic force." * Ancient Hebrew tradition, as revived in the Zohar, expresses a similar concept: "A man starting a trip should rise at dawn, he should glance at the east, then he will see signs similar to letters, graven into heaven. These luminous forms are those of the letters with which God had created heaven and earth; they form his secret and holy name." (502)

---

* In modern Greek meaning "ghost."

Mose Cordovero (sixteenth century) describes the cabalistic concept, saying: "If man utters or uses a letter he animates the spiritual essence in it, originating 'holy forms' which ascend and unite themselves with their source: the heavenly letters." The medieval writer Athanasius Kircher demonstrated the idea of the celestial alphabet (Fig. 35, Oedipi Aegyptiaci Gymnas. Hierogl.) According to St. John God describes himself by the letters A and O, the first and last letters of the Greek alphabet (Rev. 21:6): "I am the Alpha and the Omega, the beginning and the end." The concept of the letter in archaic thought follows the ancient pattern of a unity of energy. The world was not split into objects and names, into concrete and abstract, into reality and imagination; they all were various aspects of the same. Everything formed part of the world-structure, even the name, and even the letters forming a name. The letter was a symbol to denote a certain energy potential, and the letter configuration into a word denoted an energy-configuration.

The star, the heavenly letter, was conceived as a symbol to form the different "heavenly words" or configurations. The total configuration resulted in the world-organism, the "Heavenly Man," which the Cabala calls Adam Kadmon. St. John in Revelation expresses a similar concept, conceiving the heavens as a woman within the configuration of sun, moon and stars (Rev. 12:1): "A great sign was seen in heaven: a woman, arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

Just as the stars configurated the heavenly body, so their configurating influence was assumed upon the human body. Egyptian texts of the pyramids correlate the stars to the members of the body. The assumed correspondence of star to body part led to the astrological conception that each star has an influence upon a certain part of man's body, that the configuration of stars is reflected in man's life and destiny. The heavenly letters also influenced the "body of a city," which the Hebrews symbolized as a woman. The parts of the city, such as houses, temples, etc., were like the members of the body related to the stars. The ornaments or building patterns were, like hieroglyphics, formulas for energy-configurations. Art was a cosmic symbol; the temple was considered to be a miniature-universe. The Babylonian tower of Borsippa with its seven big steps had the name *E-ur-imin-anki,* "the temple of seven commandments of heaven and earth." The basic concept of a world-unity led to the belief that the different systems of hieroglyphics have the same meaning, so that one could read the hieroglyphics in heaven by astrology, or their symbols in dreams by dream-interpretation, or their imprint upon the body, for instance, upon the palms of the hands by palmistry. Daniel was described as being able to interpret these signs (Dan. 5:11-12). Hence the heavens, man's body, buildings, art, writings, all were diagrams of world-constellations, and man who was able to read these hieroglyphics could give an oracle about the principles that "rule" the world.

The Book of Life

Heaven, inscribed with the heavenly hieroglyphics of zodiac signs and stars, was considered like a book and at the end of the days: "The heavens shall be rolled together as a scroll" (Is. 34:4).* The book of life is a record of man's wanderings (Ps. 56:8): "Thou numberest my wanderings: Put thou my tears into thy bottle; Are they not in thy book?" Psalm 139:16 expresses the belief that the future configurations are already written in God's book of life: † "Thine eyes did see my unformed substance; and in thy book they were all written. Even the days that were ordained for me, when as yet there was none of them."

Are the judgments in the book of life fixed, do the stars completely determine man's destiny? Psalm 69:28 says about those who show iniquity: "Let them be blotted out of the book of life, and not be written with the righteous." Hence, the text of life can be blotted out, but then it can be rewritten and rearranged in the book of life. All configurations and pre-configurations were considered to be changeable, they could be corrected like the text in a book, like the signs of the tablets of clay.

In Revelation it is said that the book of life is a record of all that men have done (Rev. 20:12-15): "And I saw the dead, the great and the small, standing before the throne; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works. . . . And if any was not found written in the book of life, he was cast into the lake of fire."

---

* Cf. Rev. 6:14.

† Cf. Ex. 32:32; Ps. 56:8; Ps. 69:28; Is. 4:3; Is. 29:11 and 18; Dan. 12:1; Mal. 3:16.

In the lake of fire, in the mountain-retort, men were melted in order to be rewritten. The prevailing idea is that of a dynamic transformation. The world is in a continuous flux; nothing is fixed or predetermined; nothing is finite, but it is infinite in the very sense of the word. The hieroglyphics give inclinations but not determinations. Man is not supposed to accept; he is supposed to reason, to struggle, to transform, to conquer. There are many guardians who protect the mystery just as after man's fall God placed at the entrance of the garden of Eden "the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life" (Gen. 3:24). Yet all these guardians should only make the way difficult but not impossible. The psychological implication of the marvels so frequently described in both testaments is that everything was believed to be possible; it only had to be done lawfully, according to the Old Testament; and it had to be based upon the power of belief, according to the New Testament.

Man's Cosmic Journey

According to the ancient concept of astrology man's journey through life corresponds to that of the sun. It starts in the east, obtains fullness and strength in the south, like the sun at the zenith, and declines and dies in the west where the sun sets. The word for east, *kedem,* also has the meaning (171) of "the front, what is before, former times, of old." It comes from a root, "to go before, to precede, to be of old," but Gesenius emphasizes that "the primary idea seems to be that of being sharp pointed, hence to be or go in front, at the point, head." These associations are very important in order to understand what the east meant to the Hebrews. The east is the origin of the sun; the east is also the origin of man (Gen. 2:8): "Jehovah God planted a garden eastward, in Eden." And after man's fall it is said (Gen. 3:24): "So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life." The Hebrew, in his prayer, always faces the east. The east means origin but also the future as a new origin, just as the sun will arise again and again from the east. The east is associated with the Garden of Eden, symbol of the sacred past, according to which everything is evaluated in the present life, but which also shapes the goals for the future, namely, to search again for the tree of life, eternally moving to the land of promise. Hence, the psychology of the east blends with the lunar conception of the eternal wanderer. The *leitmotif* of the wanderer appears in the association to the word "east": "to go before." This concept coincides with that of the bell-wether, it is the concept of leadership which everyone put as a goal before himself, that is, to lead the human energies to a definite goal.

Opposite to the east is the west. One Hebrew word for west, *achor,* means "the back, hereafter." Another Hebrew word for west, *jam,* means "the sea, to rage as the billows of the ocean." As compared to the east, the west is the region of the back versus the front, of death versus life, the region of water versus fire, the region of confusion versus pointedness.

There are the two other regions, south and north. South, in Hebrew *jamijn,* also has the meaning of "the right hand, good fortune, prosperity, happiness." The south is the region of "right" in the moral as well as in the spatial sense. It is the same relationship which we have in modern languages, for instance, in English: right (hand) and right (correct).

North, *shemol,* which also means "the left side" and *zaphon,* which also means "the hidden," have opposite meanings to those of the south. North is related to the association of nothingness and emptiness, as in Job (26:7): "He stretcheth out the north over empty space." North is the region of God; Isaiah lets the cherub say (14:13): "I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount congregation, in the uttermost parts of the north." The north is the region of crystallization, of the "treasure-houses," as Ecclesiasticus puts it (43: 14-19). The books of Zechariah (6:1-8) and of Daniel (11:5-6; 14-15; 40:44, 45) give a symbolic interpretation of the different heavenly directions. Zechariah describes the four winds or directions as four chariots, coming "out from between two mountains of brass" (Zech. 6:1).

Abram's journey is an example of man's course through the four directions of heaven, symbolical for stages of an inner development. Abram is on his way when God says to him (Gen. 13:14-15): "Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." Starting from the north, Abram is still in this region of darkness, in Gen. 15:12: "And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him." In Chapter 19 Abram is said to be in the west, the region where the sun goes down, and becomes transformed and molten in a new birth. This appears symbolically in the fiery destruction of Sodom and Gomorrah where "Lot's wife looked back from behind and became a pillar of salt." This looking backward is also characteristic of the west, the land behind. And Abraham goes on (Gen. 20:1): "And Abraham journied from thence toward the land of the South." It is in the south that (Gen. 21:5) "Abraham was a hundred years old, when his son Isaac was born unto him." But from this land Abraham journeys again. His faith is tried with the sacrifice of his son (Gen. 22:2). When his wife dies he is still on his way. He says to the natives (Gen. 23:4): "I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight." At the end of his way Abraham almost reaches his goal (Gen. 25:6): "He yet lived, eastward, unto the east country." And it is said (Gen. 25:8): "And Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people." So he fulfilled his way to which he had been ordered by God (Gen. 17:1): "Walk before me, and be thou perfect." These words seem to mean "fulfill the course toward perfection."

It is not even in the next generation, but the one beyond that, in which one full cycle of movement is fulfilled. It is Jacob, Abraham's grandson, who again receives the call of God (Gen. 28:14): "Thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." If we compare this sequence of directions to that which God gave to Abraham (Gen. 13:14): "Look from the place where thou art northward and southward and eastward and westward," we see a change in the sequence, which seems to express a change in the world-configuration. It is man and his destiny which transforms the world-constellation; it is man who moves the pointer on the dial of world-energy; and it is man to whom later is transferred a main function of the luminaries: "to rule." (Gen. 1:28).

Our translation of the fourth period follows:

And Elohim said: Let there be luminaries at the vault of heaven
to divide the day from the night
and let them be for signs
and for seasons
and for days
and for years.

And let them be for luminaries at the vault of heaven
to give light upon the earth and it was so.
And Elohim formed the two great luminaries
the greater luminary to rule the day
and the lesser luminary to rule the night
and the stars.

And Elohim set them on the vault of heaven
to give light upon the earth
and to rule over the day and over the night
and to divide the light from the darkness.
And Elohim gazed so that it became balanced.
And there was the time of mingling
and there was the time of dividing: fourth period.

CHAPTER 7: NEFESH-CHAJAH— THE SOUL

> And God said, let the waters swarm with swarms of living creatures, and let birds fly above the earth in the open firmament of heaven. And God created the great sea-monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind: and God saw that it was good.

The Symbolic Significance of Water

WATER, the foundation material, appears in all three regions of the universe, as rain in heaven above, as rivers on the earth in the centre, and as sea in the depth of the underworld. The elemental material was the polar manifestation of creativeness and destructiveness. Rain and rivers bring life to the soil or destroy it, and the sea carries the ships or brings death to the seafarer.

Water is also the foundation material of the living organism. Sperm and blood are the waters of life and are called pure, whereas urine and menstrual fluid are the waters of destruction and are called impure. Saliva, the water of the mouth, was a symbol of creativeness, as described by John (9:6), when Jesus healed a blind person: "He spat on the ground, and made a clay of the spittle, and anointed his [the blind man's] eyes with the clay." But the water of the mouth was also destructive in the spitting of hate (Job 17:6): "He hath made me a byword of the people, and they spit in my face."

The water became a symbol of creative force, laden with the force of blessing (Ez. 36:25): "And I will sprinkle clean water upon you, and ye shall be clean." Or water became a symbol of a destructive force, laden with the force of the curse, as used by the priest in case of unfaithfulness (Num. 5:18): "And the priest shall have in his hand the water of bitterness that causeth the curse."

Water became a symbol of inner security, for instance, of the righteous, (Isa. 33:16) "his waters shall be sure," and of insecurity, (Ps. 124:4-5) "the waters had overwhelmed us, the stream had gone over our soul." In the story of creation it is the creative force of the water which acts when God says: "Let the waters swarm with swarms of living creatures." It is the destructive force of water which is associated with the next verse, when God "created the great sea-monsters." But before discussing the implications of the water's destructive force, we shall analyze its creative aspect in the creation of "living creatures."

The Male-Female Principle of the Soul

The two Hebrew words, *nefesh chajah,* translated by "living creature," are later (Gen. 2:7) translated by "living soul." The translation "living soul," already used by the Latin Vulgata, is more correct with reference to the original Hebrew words. Since, however, at first glance each of both words, *nefesh* and *chajah,* seem to mean the same thing, some of the Bible commentators, as Skinner, remark: "As it is, *nefesh chajah* has all the awkwardness of a gloss." (413) The term refers not only to the "living creature" in the water but also to the living creature in the air; it refers to the creation of the soul in the living beings of the universe.

What is the concept of the soul in the story of creation? Why did the narrator use two words to describe the soul? Each of the words *nefesh* and *chajah* means "vital spirit." The primary idea of both words is that of breathing; each, however, has different connotations. *Nefesh* is associated with the idea of perfume, the odor which anything emanates or exhales. *Chajah* is associated with the idea of animation; as commented upon by Gesenius "a woman is said to make live or to quicken the seed of man, when she conceives by him" (Gen. 19:24, 32).

The word *chajah,* to breathe, has the same root as *chavah,* "to breathe, life"; and *chavah* is the Hebrew name for Eve, the mother of mankind. The story of creation emphasizes this relationship (Gen. 3:20; 4:1): "And the man called his wife's name Eve (*chavah*); because she was the mother of all living (*chaj*)." Thus, *chajah* is the vital spirit with the connotation of animation, of receiving or inhaling the vital force, or the female principle.

Nefesh, on the other hand, is the vital spirit, with the connotation of emanating or exhaling the vital force; it is the symbol of the male principle. While *chavah,* the name of the first woman, is related to breath, *Adam,* the name of the first man, is related to blood. The root of the name *Adam* is *dam,* which means "blood." The Hebrews held that "the life of the flesh is in the blood" (Lev. 17:11) and sacrificing blood, "it is the blood that maketh an atonement by reason of the life" (Lev. 17:11). *Nefesh-chajah,* "the living soul" or "the vital spirit," is a combination of the male and female principles, the male function of emanating or giving and the female function of animating and receiving. With the connotation of breathing, *nefesh* means exhaling, *chajah* means inhaling; with the connotation of substance, *nefesh* means blood and *chajah* means breath.

The concept of the male-female principle of the soul is known from the Chinese, according to which each soul is a combination of the male *yang* and the female *yin.* It is also described in the Zohar, the main work of the Cabala (about 1300 A.D.), which reports ancient Hebrew tradition. According to the Zohar (502) the forces of the soul derive from the world spheres, having half male and half female characteristics. The concept of male-female, however, was much broader in ancient times than it is today. Male-female were not biological but psychological characteristics, irrespective of whether the person was of male or female sex. As the languages still indicate, the male-female characteristics were, as energy patterns, also extended to objects, happenings and abstract concepts.

The Vital and the Spiritual Principles of the Soul

According to the tripartite system of the entire world the Hebrews distinguished two opposite forces as a thesis and an antithesis, and as the third, the product of both, a synthesis. The forces of heaven above and of the underworld below produced the earth in the center. The forces of male and the forces of female produce the child, who in some languages has the third article, the neuter. Also the soul was supposed to have three functions, as it is translated from Deuteronomy 6:5: "And thou shalt love Jehovah thy God: with all thy *heart,* and with all thy *soul,* and with all thy *might.*" According to Matthew (22:37) these three elements are:

heart, soul and *mind,* substituting "mind" for "might." Hebrew tradition calls the three principles also: *nefesh, neshamah* and *ruach. Nefesh* is the vital principle of every living thing (Job 12:10), "in whose [God's] hand is the soul (*nefesh*) of every living thing." *Neshamah* is a function of *chajah,* the spiritual principle, with which God animates man (Gen. 2:7) ". . . and breathed into his nostrils the breath of life" (*nishmat chajim*); *ruach* (also wind, tempest) is the union of both principles unifying all beings (Job 12:10): "In whose [God's] hand is the soul (*nefesh*) of every living thing and the breath (*ruach*) of all mankind."

The vital and the spiritual principles are related to the male and female principles. The vital function is attributed to the male and the spiritual to the female. The vital principle is liable to death, while the spiritual principle is immortal. The male discharges the life-stuff, which dies if the female does not animate it; the female bears and carries life and becomes the eternal mother of living. The spiritual principle develops out of the vital one, a concept which seems to have led to the idea that Eve had developed from Adam, that the woman was born by man. The Greeks symbolize this concept by Athene, goddess of wisdom, born from the head of Zeus.

The Cabalistic book Zohar demonstrates the fusion of the two principles in the soul by giving as an example the flame of a candle: "Two lights are discernible in the flame of the candle: a white and a dim one. The white light is above and ascends in a straight line; the dim one is below, and seems to be the seat of the other. Both, however, are so indissolubly connected that they form one flame. On the other hand, the dim light proceeds directly from the burning material below. The same phenomenon is presented by the human soul. The vital or animal element resembles the dim light which springs directly from the burning material underneath; and just as that material is gradually consumed by the flame, so the vital element consumes the body with which it is closely connected. The moral element is comparable to the higher white light which is always struggling to disengage itself from the lower one and to rise higher; but so long as the lamp continues to burn it remains united to it." (502)

The symbol of the interlacing between the dark-vital and light-spiritual principle corresponds exactly to the Chinese sign of Confucius and its interpretation although its connotations with male-female are different. The sign consists of a white element, symbolizing the principle *yang* that has the connotations of male, light, heaven and other associations related to them, and a black element, symbolizing the principle *yin* that has the connotations of female, darkness, earth and other associations related to them. Both principles are intertwined and each element has a nucleus of its opposite. They are represented in a state of continuous movement. Sometimes they are represented in the center of a cobweb-like structure symbolizing the principle of radiation and of interrelationships. (Fig. 36) Each segment of this cobweb-like pattern has a different configuration which corresponds to the eight patterns of the I Ching, the Book of Transformations. Here the idea is expressed that all happenings in the world can be reduced to basic energy configurations which develop from eight elemental patterns. The world, according to the I Ching is in a continuous state of change and development, but this change follows laws of configuration, into which man potentially may have an insight so that he can predict the future development. This concept is very close to that of the old Hebrews which became explicit in the Cabala. Also here the world is conceived as an intertwining of two polar principles which are in a continuous movement of genesis, of development. Also here this development is conceived as following basic patterns of configuration, of laws, into which man may have an insight, so that he is potentially able to predict the future. Also here we have the concept of radiation, of spheres in which the various stages of the transformation of energy become manifest. According to the Chinese as well as according to the ancient Hebrew concept the dark foundation is continuously transformed into the radiation of light, the animal element is transformed into the moral one until at the end the structure of man and the structure of the world again approaches the time of the world's creation, characterized by eternal light. The term *nefesh-chajah* symbolizes this concept by *nefesh* being the first, *chajah* the second term for the function of the soul.

The polar forces which physiologically appear as blood and breath are manifest as water and wind in nature. The correspondence of blood and water is expressed by John (I John 5:6): "This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and the blood." The correspondence to breath is wind (Ez. 37:9): "Say to the wind, thus saith the

Lord Jehovah: Come from the four winds, O breath, and breathe upon these slain, that they may live," and the soul is conceived as born from water and wind or spirit (John 3:5): "Except one be born of water and the Spirit, he cannot enter the Kingdom of God."

The liquid, as we have discussed, became a symbol of that which coagulates into material. Water freezes to ice, lava hardens to earth, milk is churned to cheese, and man, as Job says, coagulates from the liquid sperm into a body. Water is the symbol of a substantial principle in the soul; it is related to *nefesh,* the male principle. The concept of a substantial element of the soul appears in images like that in Proverbs (11:25): "The liberal soul shall be made fat; and he that watereth shall be watered also himself." The soul is here described in terms of a body image, of the body that is nourished and becomes fat (Isaiah 55:2), ". . . eat ye that which is good, and let your soul delight itself in fatness." This part of the soul is satiated with food or, on the other hand, "hungers" (Prov. 10:3; 27:7), "thirsts" (Prov. 25:25), is "empty" (Isaiah 29:8), is "dried up" (Num. 11:6), etc. While *nefesh,* the vital element, has a substantial quality, *chajah* has the spiritual characteristics that move and guide the soul. Later the spiritual part of man was called *ruach.* After the exile *ruach* was conceived as an impersonal force which at the moment of death returns to God. Some authors believed that the substantial part of *nefesh,* the individuality, persisted after death, but, as we shall discuss later, this concept seems not to have been present in the story of creation.

The Pre-existence of the Soul

The concept that the living soul is born from the water appears in most ancient civilizations. We have illustrations of this idea in paintings and manuscripts from the Greek, the Chinese, the Aztecs and other civilizations. In our own folklore this idea appears in the myth that the stork brings the babies from the water. The water is the life-stuff in which the soul lies dormant like a germ and is conjured from this latent stage by the act of procreation. In this sense the idea arises that the soul is pre-existent before the act of begetting. An apocryphal book, the Slavonic Book of Enoch, states (23:5): "All souls are prepared before the foundation of the world." In another apocryphal book, the Wisdom of Solomon (8:19-21), it is said:

> "Now I was a child of parts, and a good soul fell to my lot;
> Nay rather, being good, I came into a body undefiled.
> But perceiving that I could not otherwise possess wisdom except God gave her me.
> Yea, and to know by whom the grace is given . . ."

In other words, the soul of wisdom is given by "grace," and there must be a disposition to receive it; if man is good, he draws the good soul-forces from the universe. The spiritual soul-force goes after death back to the source from which it was taken (Wisd. of Sol. 15:8): "When he [man] is required to render back the soul which was lent him." A prayer in the Talmud runs as follows (Shab. 32 b, 152 b):

> "My God, the soul which Thou didst place in me is pure.
> Thou hast created it, formed it and breathed it into me.
> Thou preservest it in me. Thou wilt take it from me and wilt give it back to me in the world to come."

The Syriac Apocalypse of Baruch describes the messianic period, and this vision again implies the concept of preexistence (XXX: 2-3): "The storehouses in which the fore-ordained number of souls is kept shall be opened, and the souls shall go forth, and the many souls shall appear all at once as a host with one mind." In the end, all the multiplicity is completely united and differentiation disappears. The unification is complete, *nefesh-chajah* is transformed into the all-pervading *ruach*.

The Union of Opposites

The two principles in the soul, *nefesh-chajah,* express the concept of a psychic duality which is based upon an elemental psychological experience. Love—hate; activity—passivity; good—evil, are examples of polar trends in man's soul, and actually, every move and drive has its psychological opposite. The duality of world-principles such as the cosmic duality of day and night, the biological duality of male and female, life and death, also becomes manifest in man's inner being.

According to our analysis *chajah* symbolized the spiritual principle, drawn from God's spirit, from his *ruach,* part of the world-energy. The concept of a world-energy which pervades everything appears in almost all cultures; it became especially known in the *mana*-concept of Polynesia. This spiritual principle was the essence of the universe. *Nefesh,* on the other hand, was the configuration of life-forces in an individual, the individual manifestation of life. The Chinese call this duality "essence and life." A Chinese text says: "At the moment when individuation enters birth, essence and life are divided in two. From that moment on, essence and life do no longer come together, except in the state of extreme balance." (267)

This duality of the life substance: *nefesh,* which dies in the individual, and the world-essence: *chajah,* which remains immortal, form the basic problem in the second story of creation and later developed into the main concepts expressed by the Gospels and by Paul. The spirit, the essence, has the connotation of life from an eternal aspect; it is the eternal principle of creation, while the life of the individual has the connotation of death. Hence, the vital principle moves towards death while the spiritual principle moves toward eternal life.

At the time of the New Testament the concept of this duality came to its climax in a division of soul and spirit (Hebr. 4:12): "For the word of God is *living,* and *active,* and sharper than any *two-edged* sword, and piercing even to the dividing of *soul* and *spirit.*" Both principles, the spiritual principle or the "inward man," and the vital principle, appearing in emotions and bodily movements or the "outward man," were now conceived as so antagonistic that the creature was in continuous struggle with himself. Paul exclaims (Rom. 7:23-24): "I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. Wretched man that I am! Who shall deliver me out of the body of this death?"

Nefesh and *chajah* are split into forces which struggle with each other, the mortal body against the immortal mind, sin against godliness, two laws governing the soul. The vital principle of the soul is corruptible, but the spiritual principle is eternal. As Paul puts it (I Cor. 15:42-45): "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. So also it is written, The first man Adam became a *living soul.* The last Adam became a life-giving spirit." Here the duality of the "living soul," *nefesh-chajah,* is described in detail. *Nefesh,* the one element of the soul, that which is "sown," the life principle of the sperm, the "natural body," has the attributes of corruption, dishonor, and weakness. *Chajah,* the other element of the soul, which is "raised" as a "spiritual body," has the attributes of incorruption, glory, and power. It appears here that the soul is split into two values or forces with which the soul participates in the higher and lower region of the world or, in other words, in principles later attributed to good and evil. The split developed into two opposing worlds, the kingdom of God and the kingdom of the Devil. But, as we have discussed earlier, originally the duality was polarity, that is, a double aspect of the same thing; even the Devil was considered as son of God (Job 1:6). The concept of polarity found its strongest emphasis in the Persian religion, but it was present as well in the other religious systems which influenced Biblical thought. In Egypt, for instance, there reigned the polarity of the god of the Nile and the sun-god. The god of the Nile, god of water, flesh, decay, was opposite to the sun-god, god of fire, of the mind, of creation. This duo-theistic system, a concentration of the former polytheistic system, developed—just as the Biblical conception—toward monotheism.

At the time of the world's creation the world was not divided into a duality of good and evil. As the narrator emphasizes, this split developed through man's fall. The primary creations were conceived as being beyond values, as mere forces. Opposites were conceived as a polarity and not as a duality or split. God, who as Elohim was the polarity of forces and as Jehovah the unity of patterns, was conceived as the one world-force (Deut. 6:4): "Hear, O Israel: Jehovah our god is *one* Jehovah." And Job says (23:13): "He is *one* mind, and who can turn him?"

Since the soul participates in the polarity of God and also in the soul the opposites are united. *Nefesh-chajah* unites the opposites of the world. The spiritual force is all-pervading as the wind or atmosphere, participating everywhere. Philo (363) compares the insight by means of the spiritual force of the soul with the eyes of the body; but its vision transcends the sphere of senses. As a fountain sends off streams in various directions, so the mind, a spiritual nomad, not only pervades the body but brings itself into contact with various objects of creation and makes its way even to God himself. In this manner the mind transcends space and frees itself from the limitations of time, which it anticipates. Philo compares the spiritual soul to a "nomad," thus relating the concept of the soul to the concept of the metaphysical wanderer, which we have discussed before. According to this theory man can potentially come in contact with the transcendental world. This seems to be in contradiction to the concept of the world-mountain or the frontiers of knowledge, inhibiting the access to the transcendental world. But the spiritual contact is of another structure than the vital contact, namely, by means of vision and not of observation. There are frontiers of observation but no frontiers of vision. Man is not completely shut off from his source.

Fish and Bird as Symbols

The story of creation (verse 20) combines the creation of the soul in the creatures of the waters with that of the creatures in the air.

Many Bible interpreters were puzzled by the fact that the creation of fishes and birds is narrated as a simultaneous act of creation. Some explain this with the theory that two originally separate sources have been combined so that the whole creation fell within the scheme of six days. (198) Others believe that the Biblical authors were influenced by an ancient idea that birds as well as fishes had their origin in the water. (29) According to others the double creation may be explained by the similarity of their elements, namely fluidity and mobility. (124) But all these explanations are not integrated into the total concept of the story of creation.

The selection of fish and bird to demonstrate the creation of the soul, *nefesh-chajah,* is suggested by the polarity of the regions they inhabit: the fish in the depths below, the bird in the infinite above, and by the polarity of elements in which they move: water and air. In all ancient civilizations animals are symbols of cosmic and of psychological principles. This is the reason why the cosmic energy patterns of the zodiac were largely symbolized by animals, why the Egyptian gods had animal shapes, why the Holy Spirit was represented as a dove, why the soul was conceived as a winged bird-like structure, why human drives and traits were represented as animal figures.

Fish and bird are also symbols of polarity through their behavioral relationship to each other. In some ancient civilizations such as that of Easter Island, the bird is called the superior and the fish the inferior principle because the bird catches the fish, but not the fish the bird. The fish is the symbol of the victim and the bird the symbol of the victor. From the aspect that the bird symbolizes the superior and the fish the inferior principle, the bird became the symbol of the creator, the fish that of the created. The concept of the fish as symbol of the creature appears with the prophets. Jeremiah compares the children of Israel to fishes (Jer. 16:16): "Behold, I will send for many fishers, saith Jehovah, and they shall fish them up." Amos calls God the fisherman catching the human fish (4:2): "The Lord Jehovah hath sworn by his holiness, that, lo, the days shall come upon you, that they shall take you away with hooks, and your residue with fish-hooks." And similarly Habakkuk (1:15): "He taketh up all of them with the angle, he catcheth them in his net, and gathered them in his drag." Matthew compares heaven to a fisher's net (13:47-48): "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away." (138)

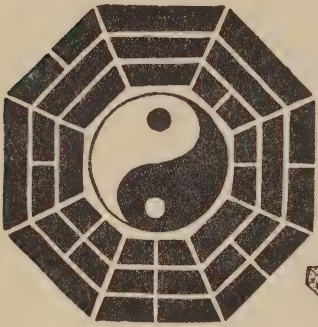


Fig. 36. The Chinese sign of Confucius with Yang and Yin and the signs of changes.

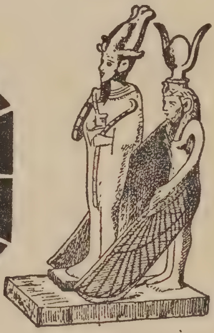


Fig. 37. Isis with moon-horns and sun-disk protecting the king. Egypt. (Jeremias).

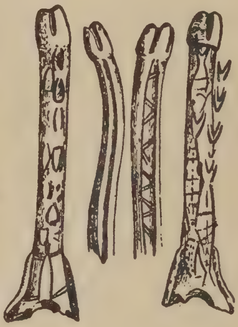


Fig. 38. Archaic phallic sticks with fish-design. (Hentze).

While the fish was a symbol of the creature, of the living soul, the bird became a symbol of God. With reference to God's "brooding over the water" we have already mentioned the comparison of God with a bird. God is compared with an eagle (Ex. 19:4; Deut. 32:11) and his pinions are symbols of protection (Isaiah 31:5; Ps. 91:4). In Egypt Isis protected the king with her wings. (Fig. 37) We have pointed out that the bird symbol for God developed later into the concept of the Holy Dove. But in the primeval state the bird-god over the water seems to have been conceived as a water-bird, including the symbol of bird and fish, of the superior and the inferior, of victor and victim.

But the brooding bird became also a symbol of the female principle, while the fish, a creature of highest multiplication, became a male symbol. The Hebrew word for "fish" and "multiply" is the same. This symbolism also appears in prehistoric phallic sticks with a fish-design (Fig. 38, after Hentze).

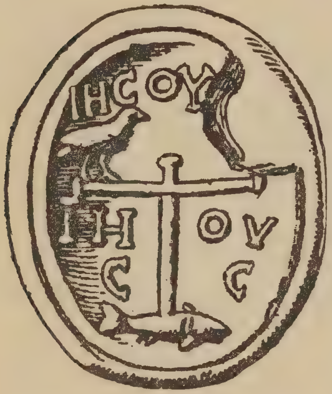


Fig. 39. Cross with bird above, fish below, and the words *IESOU ICHTYS,* Jesus the fish. Early Christian.

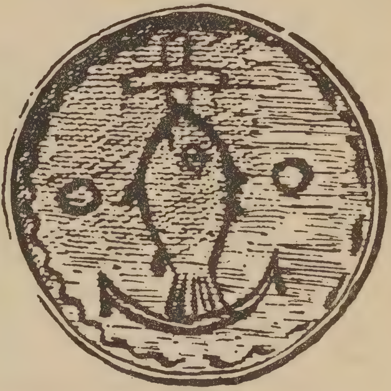


Fig. 40. Symbol of Christ; fish, moon-sickle, cross, and presumably sun-circle. Early Christian.

The symbolism of bird and fish in the early Christian period was related to the symbolism of Christ. An early Christian seal shows a cross with a bird on top and a fish at the bottom and with the words IESOU ICHTYS, Jesus, the fish (Fig. 39). *Ichtys,* the Greek word for fish, contained the initials of the sentence *J*esus *Ch*ristos *t*heos *y*ios *s*oter, meaning Jesus Christus, Son of God, the Saviour. It became a formula for the early Christians. The fish also symbolized the zodiac sign under which Christ was born, introducing a new world-age. In an early Christian seal (Fig. 40) the fish appears together with the sickle, symbol of the moon, and the cross, symbol of the sun. But the fish also was a symbol of the victim, of sacrifice. Jesus, the fish, and the Holy Dove, the bird, both represented the world-polarity which with God became Trinity and Unity. We therefore have two groups of associations confronting each other:

Bird — heaven — height — air — victor — female — *chajah*
Fish — underworld — depth — water — victim — male — *nefesh*

According to our analysis the narrator of the story of creation had symbolic reasons for combining the creation of the beings in the water and in the air. It was the combination of the watery principle of *nefesh* with the airy principle of *chajah,* with all their connotations which underlie the creation of the soul. But, furthermore, under the concept of correspondence the soul was supposed to be in the center of the organism just as the earth was conceived to be a center of the universe. Just as the earth is between the polar forces of heaven-air above and underworld-water below, so the soul is between the polar forces of the spiritual breath and the vital blood. Just as the earth is between the infinity of air and the abyss of water, between "emptiness" and "nothing" (Job 26:7): "He stretcheth out the north over empty space and hangeth the earth upon nothing," so the soul is infinite, bottomless and suspended over the abyss. It is a concept which under other premises reappears with religious philosophers, from Heraclitus to Pascal and up to our days.

The Four Faces of the Monster

The creation of the soul is not only described by the term *nefesh-chajah* and with reference to fish and bird, symbolizing the two polar world principles. There also appears a third symbolic description, namely, when the narrator now singles out one specific creation in relationship to the creation of the soul: "And God created the great sea-monsters." As pointed out before, a tripartite scheme underlay all creative processes: tripartite was the world-frame with heaven-earth-underworld; tripartite was the law of the species with grass-herbs-trees; tripartite was the organizing principle in heaven with sun-moon-stars; and tripartite was the organization of the soul, as described by three symbolic references: fish—bird—and sea-monster.

At this point the narrator deviates from the scheme followed up to now. In all previous creations each creative act was introduced by God's idea or design of the creation and then the realization of this design followed. In this case, however, God's design was described: "Let the waters swarm with swarms of living creatures" and the realization was not a representation of the same words, as before, but it was changed into the description: "And God created the great sea-monsters." Furthermore, all previous creations as well as the following ones deal with the creation of general structures such as grass, herbs, trees, birds, fishes; but here suddenly one specific structure is mentioned: the sea-monster. This singling out of one animal against a class of animals appears only once again, namely, in the second story of creation, with the description of the serpent (Gen. 3:1): "Now the serpent was more subtle than any beast of the field which Jehovah God had made." As we shall discuss, some Biblical authors called the sea-monster a serpent, thus identifying both structures. The concept of the monster has been discussed elsewhere, namely as the Babylonian Tiamat, who was the symbol of the world material before creation had started. The gods fought with the monster, preventing it from attacking the creation of the world. A Babylonian representation shows Marduk keeping the monster away from the tree of life (Fig. 41, after Jastrow). A similar concept appears on a Chinese gravestone from the Han epoch (Fig. 42, after Hentze). According to Revelation (12:7) "there was war in heaven: Michael and his angels going forth to war with the dragon." But the dragon remains in the abyss and gets loose from time to time (Rev. 20:1-3):

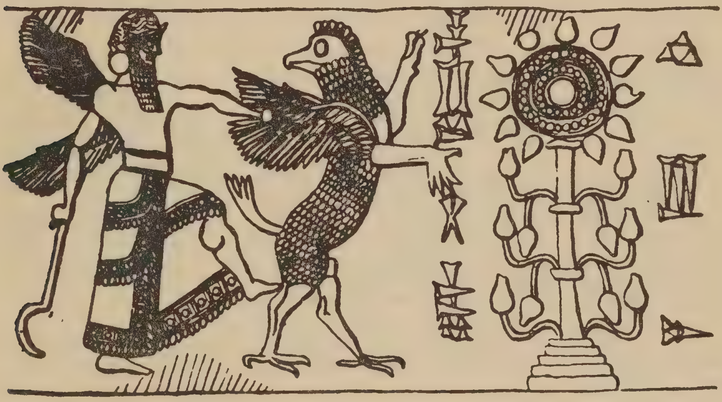


Fig. 41. Marduk prevents the monster from attacking the tree of life, growing out of the scaled world-mountain. Babylonian. (Jastrow).

"And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time." In the Babylonian zodiac the monster appears as a serpent in the center of the zodiac-circle. (Fig. 43, about 1117 B.C.) The idea of a world-monster, fish or serpent, appears in the most different cultures. Father Schmidt, in his book, *The Origin of the Idea of God,* dealing with tribes of East Asia, relates a legend of the Ainu: "The world rests on a big trout-like fish. If he shivers this results in earthquakes. Two mighty gods continuously lay their hands upon him in order to keep him down and to prevent any stronger movement." (400) Pygmies in West Equatorial Africa say that the world was created by a fish-like serpent who suddenly came out of the waters. (400) The water-serpent plays a great role among the Mayans and Aztecs, being a representation of their main god Quetzalcoatl. The Persian creation myth tells of four primeval monsters.

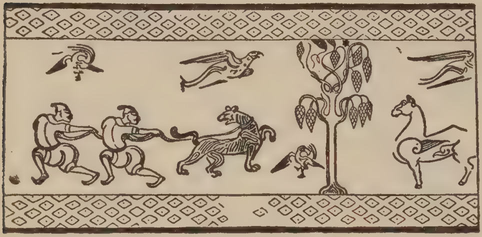


Fig. 42. The monster is prevented from attacking the tree of life. Chinese grave stone of the Han epoch. (Hentze).

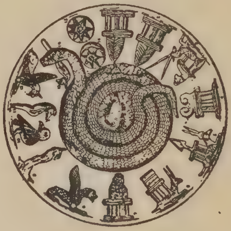


Fig. 43. Babylonian zodiac of 1117 B.C. with a serpent as the world-monster.

The Biblical narrator, refraining from any personification, describes the primeval chaos by four terms: confusion, emptiness, darkness, and deep. But the concept of four monsters or of one monster with four heads was known to Biblical authors, as it is described by Ezekiel, who makes the monster a symbol of primeval forces of storm, lightning, fire and movement (Ez. 1:4-6): "And I looked, and, behold, a stormy wind came out of the north, a great cloud, with a fire infolding itself, and a brightness round about it, and out of the midst thereof as it were glowing metal, out of the midst of the fire. And out of the midst thereof came the likeness of four living creatures. And this was their appearance: They had the likeness of a man; and every one had four faces, and every one of them had four wings."

After further elaboration of their structure Ezekiel continues (Ezek. 1:13-14): "And out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning." Ezekiel's vision transposes us into the primeval scenery with storm, fire and lightning. Since according to Biblical conception the primeval forces are not dissolved but only partially transformed, limited and suppressed, they are also present in the soul because a relationship between world and soul results from a basic assumption in ancient thinking that the world, the macrocosm, follows the same principles as the soul, the microcosm. Hence, the soul involves all the principles of the world's creation. The world-monster has its representation in the soul. Just as the earth, so the soul is born from water. The monster, the primeval element in the soul, is a sea-monster. We shall now analyze what Biblical authors say about the structure of this soul-monster and whether we can detect its fourfold aspect corresponding to the four aspects of the primeval state of the world.

Tanin, the Force of Transformation

Tanin, the Hebrew word that has been translated by "sea-monster," is a late word, found chiefly in exilic or post-exilic literature. It comes from a root *tnn,* which means "to stretch," and it has been connected with the Greek and Latin root *ten,* which appears in "tension." *Tanin* also appears in another passage of the Old Testament, where it is translated by "serpent," namely, when Aaron and Pharaoh's magicians perform a miracle, transforming their rods into serpents (Ex. 7:9-12). God says to Aaron (Ex. 7:9): "Take thy rod, and cast it down before Pharaoh, that it become a serpent (*tanin*)." In Chaldean the same word, *tanin,* is translated to mean "to smoke," a connotation which makes the serpent a fiery serpent, as it appears in Numbers (21:6): "And Jehovah sent fiery serpents among the people, and they bit the people; and much people of

Israel died." This serpent is a symbol of the lightning and of the electrical tension which produces the deadly spark.

But the serpent is also a symbol of transformation because of its continuously changing form in its movements and because of its characteristic of shedding its skin. This symbol of transformation underlies the story in which the rods of Aaron are transformed into serpents. Isaiah uses this symbol (14:29): ". . . for out of the serpent's root shall come forth an adder, and this fruit shall be a fiery flying serpent." Thus, the symbolism of transformation is combined with that of the "fiery flying serpent," the lightning, the electrical tension. *Tanin* is not only a symbol of electrical destruction, but it also has the power of healing (Num. 21:8-9): "And Jehovah said unto Moses, Make thee a fiery serpent, and set it upon a standard: and it shall come to pass, that every one that is bitten, when he seeth it, shall live. And Moses made a serpent of brass, and set it upon a standard: and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived." The serpent is here the symbol of a fiery healing force and it is because of this healing force that John compares the Savior, the Healer, with a serpent (John 3:14): "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life." As a symbol of a healing force, of transformation and rejuvenation the serpent was an attribute of Aesculapius, God of Medicine, and of Hermes Caduceus, who with his magic rod, twined about by two serpents, transforms the dead.

With reference to the creation of the soul, *tanin* seems to symbolize the psychic tension which, like the lightning, may destroy or fertilize the ground and which, like the lightning, leaves its mark and pattern. The lightning was God's first creation; it was the instrument with which God hewed out the heavens and the earth, which divided the light from the darkness. The lightning is the manifestation of cosmic energy which, invested in the earth, configurates the life-principle to the law of the species. Invested in the luminaries it configurates sun, moon and stars to the directing forces of time and destiny. Now, invested in the soul, it produces the psychic energy which patterns the personality of the individual. *Tanin,* then, may be called "the force that strikes," it is the force that destroys, the force that heals, the force that transforms, the psychic tension which is the source of every creation—whether it animates or kills.

Leviathan, the Irrational Force

Tanin, the name for the monster in the story of creation, sometimes appears together with other names of the monster. One of these is Leviathan. (The name Leviathan derives from a root *lawah,* which is translated as "to fold, to wreathe, to twine, and *leviathan,* a serpent coiling himself in folds." Leviathan has also been described by Bible interpreters as a large serpent or a crocodile or a sea monster. Isaiah, prophesying the last day of the world, says (27:1): "In that day Jehovah with his hard and great and strong sword will punish leviathan the swift serpent, and leviathan the crooked serpent; and he will slay the monster that is in the sea." Under the aspect of Leviathan the monster is described by Job; we quote some significant verses from Chapter 41:

1. Canst thou draw out leviathan with a fishhook?
Or press down his tongue with a cord?

4. Will he make a convenant with thee,
That thou shouldest take him for a servant for ever?

8. Lay thy hand upon him;
Remember the battle, and do so no more.
9. Behold, the hope of him is in vain:
Will not one be cast down even at the sight of him?
10. None is so fierce that he dare stir him up;
Who then is he that can stand before me?

13. Who can strip off his outer garment?
Who shall come within his jaws?
14. Who can open the doors of his face?
Round about his teeth is terror.
15. His strong scales are his pride,
Shut up together as with a close seal.

20. Out of his nostrils a smoke goeth,
As of a boiling pot and burning rushes.
21. His breath kindleth coals,
And a flame goeth forth from his mouth.
22. In his neck abideth strength,
And terror danceth before him.

25. When he raiseth himself up, the mighty are afraid:
By reason of consternation they are beside themselves.

31. He maketh the deep to boil like a pot:
He maketh the sea like a pot of ointment.
32. He maketh a path to shine after him;
One would think the deep to be hoary.
33. Upon earth there is not his like,
That is made without fear.
34. He beholdeth everything that is high:
He is king over all the sons of pride.

Leviathan is the symbol for the incomprehensible which nobody can catch (v.1). He is the symbol for the irrational in which man is not able to discover any law, with which no covenant is possible (v.4). No man can penetrate beneath Leviathan's garment, he cannot be explored (v.13), his scales are compared to a "close seal," the symbol of hidden mystery (v.15). Against his overwhelming power nobody is able to resist (v.10). It is man's battle with destiny which he symbolizes, but all interpretation is here helpless, "Remember the battle, and do so no more" (v.8). Leviathan is the symbol of consternation, of metaphysical terror, which brings men "beside themselves," as in madness (v.25). Leviathan is described by many volcanic attributes. Just as the smoke comes out of the "boiling pot" of the volcano, so smoke comes out of his nostrils (v.20). We have discussed that the volcanic world-mountain was supposed to be built within the world-ocean, and Leviathan appears to symbolize the volcanic energy in the depth (vs.31, 32). He symbolizes the forces of terror beneath the world-ground (v.14, 22). It is not by little things but only by high things that Leviathan becomes manifest (v.34). Hence, Leviathan is the great destiny; however, as the incomprehensible no law can be discovered in him, he is the element of insecurity, the final mystery and even "the hope of him is in vain" (v.9). He is the incommensurate, incomparable to anything, "upon earth there is not his like" (v.33).

Thus, Leviathan is the irrational force, not bound by laws as they were inherent in the creations of the earth and of heaven. He is, what we would call today the unconscious, the power of forces in the soul which cannot be directed. The chaotic principle of the primeval world, which was not fully dissolved but only suppressed, remains as volcanic force in the underworld, below the world's foundations. And with the characteristic concept of correspondence the same force remains in the soul, below the threshold of reason.

Isaiah describes Leviathan by two characteristics: the "gliding" and the "crooked" serpent, a symbol for that which glides out of man's hand and what he cannot make straight.* In Ecclesiastes the crooked is related to the idea of vanity and vexation of spirit (1: 14-15): "I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit. That which is crooked cannot be made straight: and that which is wanting cannot be numbered." † In this way Leviathan, the gliding and the crooked principle, is not only a symbol of the incomprehensible and irrational, but of illusion and despair; it is a symbol for the vexation of spirit, so explicitly described in Ecclesiastes:

> 1:2. Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.
> 3. What profit hath a man of all his labour which he taketh under the sun?
> 4. One generation passeth away, and another generation cometh: but the earth abideth forever."
>
> 6:12. For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?"
> 7:15. All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness.

Just as the earth in the world-mountain is in a purgatory, so the vexation of spirit is, as Isaiah says (30:28), used "to sift the nations with the sieve of vanity—." Hence, Leviathan, is one aspect of the world-force, namely, the irrational which underlies everything. (*See also* Appendix 18)

Behemoth, the Power of Meditation

There is another aspect of the world-monster under the name of Behemoth. The apocryphal books describe Leviathan and Behemoth as opposites. Just as *nefesh-chajah* have the connotation of fathomless depth and infinite height, so Leviathan has the characteristics of depth while Behemoth has the characteristics of height. The Book of Enoch says (9:7-9): "On that day [the day of judgment] two monsters will be produced: a female monster named leviathan, to dwell in the depth of the ocean over the fountains of the waters; but the male is called behemoth who occupies with his breast a vast wilderness on the east of the garden where the elect and the righteous dwell." The garden in the east, the garden of Eden, was, as we have discussed, conceived to be on the top of the world-mountain.

---

* Ibsen, in *Peer Gynt,* calls it "the great crooked."

† Translation from the King James Version.

The apocryphal Book II of Esdras describes how both Leviathan and Behemoth were created on the fifth day (6:49-53): "Then didst thou preserve two living creatures, the one thou calledst Behemoth, and the other thou calledst Leviathan: and thou didst separate the one from the other: for the seventh part, namely, where the water was gathered together, might not hold them both. Unto Behemoth thou gavest one part, which was dried up on the third day, that he should dwell in the same, wherein are a thousand hills: but unto Leviathan thou gavest the seventh part, namely, the moist; and thou hast kept them to be devoured of whom thou wilt, and when." (*See also* Appendix 19)

The principle of Behemoth is further described in Job, when God addresses Job (40:15-24):

> "Behold now, behemoth, which I made as well as thee . . .
> His bones are as tubes of brass;
> His limbs are like bars of iron.
> He is the chief of the ways of God:
> He only that made him giveth him his sword.
> Surely the mountains bring him forth food . . .
> He lieth under the lotus-trees,
> In the covert of the reed, and the fen.
> The lotus-trees cover him with their shade;
> The willows of the brook compass him about.
> Behold, if a river overflow, he trembleth not:
> He is confident, though a Jordan swell even to his mouth.
> Shall any take him when he is on the watch?"

According to all descriptions Behemoth is a force opposite to that of Leviathan, both being created together with the soul, as it is said in Job, "Behemoth which I made with thee." Both are created from the water, but while Leviathan is the principle of the depth of the sea and underworld Behemoth is on the top of the world-mountain, on the "thousand hills." While Leviathan seems to be the mystery of destruction, Behemoth seems to be the mystery of creation. Behemoth is described as lying under the lotus-trees. As we shall discuss later, the lotus-tree is the symbol of the world-soul, that flower which, according to Hindu belief, gave birth to gods and to Buddha. While the power of Leviathan is described as movement, Behemoth is described as being in rest; he does not move, "he is confident, though a Jordan swell even to his mouth." This power in rest, this power under the lotus-trees is a symbol of the power of meditation. While the world is an illusion, a vexation of spirit under Leviathan, it becomes ultimate meaning under Behemoth, who is the "chief of the ways of God."

Similarly as the word for *leviathan* means "to fold," the word *behemoth* comes from a root which has the meaning of "to shut, to close." Both are the forces shut up in the universe, shut up in man's soul.

Rahab, Sex and Drive

There is a fourth aspect of the monster. The Babylonian concept of Marduk's struggle with the monster Tiamat was apparently alive in Hebrew folklore. Isaiah says (51:9): "Awake, awake, put on strength, O arm of Jehovah; awake, as in the days of old, the generations of ancient times. Is it not thou that didst cut Rahab in pieces, that didst pierce the monster?" *

The word *rahab* may be translated to mean violence or insolence, and as a symbol of sex and desire it became the name of a harlot in a mythical story, told in Joshua 6:17. Revelation relates the harlot to a beast (17, 3-5): "I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads . . . and upon her forehead a name written, Mystery, Babylon the Great, the Mother of the Harlots and of the Abominations of the Earth." The angel explains the meaning to John in Revelation 17:7-8: ". . . I will tell thee the mystery of the woman, and of the beast that carrieth her . . . The beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, they whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall come." This monster, also a water-monster (Rev. 12:15), symbolizes a fourth aspect of untamed forces in the soul.

---

* Cf. Ps. 89:9-10.

Tanin, the force of transformation, Leviathan, the irrational force, Behemoth, the power of meditation, and Rahab, the force of sex and desire, are the four aspects of the monster, the irrational foundation of the soul.

Man and the Monster

The monster, symbol of the forces beyond reason, appeared in a fourfold aspect before the world was created with the characteristics of confusion, emptiness, darkness and abyss, and it appears in a fourfold aspect after the world's creation as Tanin, Leviathan, Behemoth and Rahab.

The fourfold monster which, according to Ezekiel (1:4), manifests itself in a tempest and "a great cloud, with a fire infolding itself," seems to be a symbol of the four winds or four directions of the world (Ezek. 1:17). The chaotic and undirected forces before the world was created: confusion, emptiness, darkness and abyss, receive their four directions in the four aspects of the monster which, however, retains its primeval force.

When the text exemplifies the creation of the soul, *nefesh-chajah,* by the creation of the monster out of water and wind, we have to remember that the structure of *nefesh-chajah* has its correspondence in water and wind. Thus, the monster is the symbol of the forces that stir up the soul. And since the soul, *nefesh-chajah,* was symbolized as water and wind, the four-faced monster symbolizes the four directions of tempest that move the forces of water and wind in the soul; as Job 27:20-21 says: "Terrors overtake him like waters; a tempest stealeth him away in the night; The east wind carrieth him away, and he departeth." And the Psalmist cries (Ps. 69:1-2): "Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters where the floods overflow me." Thus, the soul is menaced by the monstrous whirl, the fear of which lies at the bottom of the soul; the Wisdom of Solomon says (17:14-15): ". . . All sleeping the same sleep, Now were haunted by monstrous apparitions, And now were paralyzed by their soul's surrendering; For fear sudden and unlooked for came upon them." It is the desire which, like a serpent, lies at the door of the soul; as God says to Cain (Gen. 4:7): ". . . if thou doest not well, sin coucheth at the door; and unto thee shall be its desire; but do thou rule over it." The birth of the soul is accompanied by the birth of the monster, symbolizing the struggle of the soul; it is the birth of the serpent which later induces man's fall. From the union of the soul and the monster the child of chaos is born: death.

The Monster of Death

The second story of creation describes how the serpent seduces the woman, and man by means of the woman. Here the monster penetrates the soul of man. The continuous struggle between monster and soul is described by the curse which God directs against the woman as the bearer of generations (Gen. 3:15): "And I will put enmity between thee [serpent] and the woman, and between thy seed and her seed: he (the serpent) shall bruise thy head, and thou [the woman] shalt bruise his heel."

Since all symbols seem to have developed from an actual experience, we wonder why the monster, or the serpent as one form of the monster, became a symbol of the soul. One explanation may be based upon the sexual connotation of the serpent. Desire and emotion, linked up with sex, were considered as one form of lawless and untamed force in the soul. The male genital evoked the association with a serpent. While psychoanalysis stresses this connection of associations, Biblical concepts lead us in another direction. Job, complaining about man's death, says (21:26): "They lie down alike in the dust, and the worm covereth them." * Since death is the mother of life, Job exclaims (17:14-15): "If I have said to corruption, Thou art my father; to the worm, Thou art my mother, and my sister; where then is my hope? And as for my hope, who shall see it?" Job, conceiving death as the kingdom of the worm, devouring life, sees the worm behind life, at the root of life, and connects this concept with that of the incomprehensible, which cannot be grasped, cannot be seen, which is beyond hope, like Leviathan. Similarly, Isaiah speaks of the worm (66:24): "of the men that have transgressed against me [Jehovah]: for their worm shall not die, neither shall their fire be quenched." And he laments about death which developed in the world through the serpent (Isaiah 14:11-13): "The worm is spread under thee, and worms cover thee." But compared with God, even the living man is a worm (Job 25:5-6): "Behold, even the moon hath no brightness, and the stars are not pure in his (God's) sight: How much less man, that is a worm! And the son of man, that is a worm!"

---

* Cf. Job 24:20.

The monster, the serpent, appears as an extension of the worm. In many languages, for instance in Old English, "worm" also meant serpent or dragon.* Associations between the worm of death, serpent and monster appear in legends from Africa and Borneo. Moreover, these concepts are linked up with the image of water. The German anthropologist L. Frobenius reports the story of the soul-worm Fanany. (166) Chinese vases picturing a dragon, transmitted to Borneo in the Fourteenth Century, were, according to Frobenius, connected with this concept. The Betsileo in Borneo collect the liquid of decomposition from the corpse in a little pot. After two or three months there appears a worm, supposed to be the spirit of the dead. The pot is put into the grave and cultivated by the relatives, who believe that the worm grows and becomes a powerful protective spirit of family and community. A legend tells that the Fanany has seven heads, each of them with a pair of horns. It was to grow up to the height of a mountain and to jump into the ocean. The description of this being is similar to that of the dragon in Revelation (12:3), "having seven heads and ten horns." The soul-worm is sometimes conceived as a serpent; Frobenius says: "Just as the worm in the decaying body represents the soul so it was believed that the body originated from the worm."

The Underworld as Foundation Material

When the story of creation starts with the statement: "From the foundation Elohim hewed out the two heavens and the earth," the narrator gives the design for the world-house. The next verses indicate that the two heavens are the frame around the earth, which thus is in the center between heaven above and heaven below. Heaven above carries on its outside, called the firmament, God and the metaphysical world. Heaven below includes the foundation material from which God hewed out the universe. This foundation is the underworld. The text does not mention the concept of the underworld although its structure can be inferred from the Scriptures. We shall see in the following why the narrator did not refer to the underworld by its name, just as he did not refer to the names of sun and moon. The foundation material, called *tohu* and *bohu,* included the chaotic and destructive forces of the universe, and hewing out of it the firmament and the earth, these two regions became creative and constructive. The law of the species brought order and pattern into the material of the earth; the law of the luminaries brought order and pattern into the material of heaven and firmament. But the underworld, the foundation material, remained the reservoir of forces and of material from which the world draws its sustenance even after its structure has been finished. Within the world-frame, established in the seven periods, creation goes on indefinitely.

---

* It is interesting to note that even modern languages describe some psychological activities under the image of a worm; e.g., in English: as an epithet of scorn, disgust, or contempt; as an expression of insinuating oneself; as a symbol for working gradually and secretly; or of effecting by slow and stealthy means; or of extracting or obtaining slyly or cunningly (to worm a secret out of a person).

The foundation material of the underworld was conceived as water. The Psalmist says (24:1-2): "The earth is Jehovah's . . . The world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods."

It is this chaotic foundation which God limited by the bounds of creation, as Job says (38:8-11): "Who shut up the sea with doors, When it brake forth, as if it had issued out of the womb . . . And marked out for it my bound, And set bars and doors, And said, Hitherto shalt thou come, but no further; And here shall thy proud waves be stayed." The kingdom of the proud waves, the dangerous foundation of the world, was "shut up," was blocked by "bars and doors," but it was not dissolved. The kingdom of *tohu* and *bohu,* or of the Babylonian Tiamat, mother of chaos, existed further on. Later mythology called it the kingdom of the dragon (Rev. 12:3-17) of which Revelation says (20:2-3): "And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time."

Thus, according to the tradition, the foundation material was a danger, always present, and we understand from the characteristic archaic conceptions that no name with its conjuring power should refer to the dangerous underworld. The underworld is the foundation material from which the monster is created, and in the mythologies of all civilizations the underworld is the kingdom of the monster. The relationship between the birth of the soul and the birth of the monster suggests the concept that the soul is born in the underworld, that it has its roots in the kingdom of the monster. As previously stated, in all ancient cultures the concept pervades that the souls are born from the water, from the region of the underworld. The underworld, region of the deep, of darkness and water, had its correspondence in the womb where the embryo grows in the deep, the darkness, covered by the fetal water. The Psalmist (139:15-16) says: "My frame was not hidden from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth." Isaiah says (51:1): "Look unto the rock whence ye were hewn and to the hole of the pit whence ye were digged." The hole of the pit from which the soul was dug receives it back at the time of death.

Just as heaven gave birth to the luminaries and earth gave birth to the plants, so the underworld gave birth to the soul. Hence the underworld, the bottom of the hollow world-mountain, the abyss of the world-volcano, is the common origin of soul and monster. Many myths of the ancients describe man's descent into the underworld, into the region from which he was born (symbolization of the womb), whence he went out to wander on earth and seek heaven. Many pictures illustrate how man is swallowed by the mon-

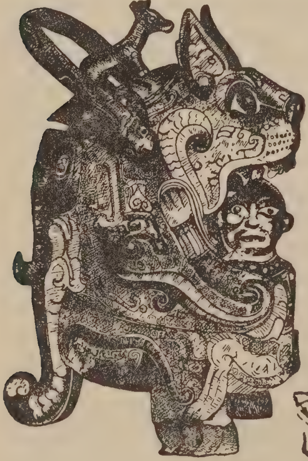


Fig. 44. Man and the monster. Chinese bronze, epoch of Tscheou. (Hentze).

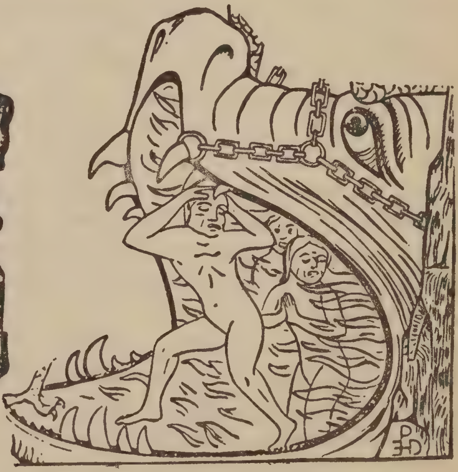


Fig. 45. Man in the mouth of the chained monster. Missal of Poitiers. (Carus).

ster, symbol of the underworld. A Chinese bronze from the epoch of Tschou shows man between the jaws of the monster (Fig. 44, after Hentze). A missal of Poitiers represents man in the mouth of the chained monster (Fig. 45, after Carus). The monster not only swallows man but also sun and moon when they descend into the depths after their journey, and he swallows man as a sacrifice for the renewal of world-force. This symbolism is for instance represented by the Aztecs with the plumed serpent (Fig. 46, Codex Vaticanus).

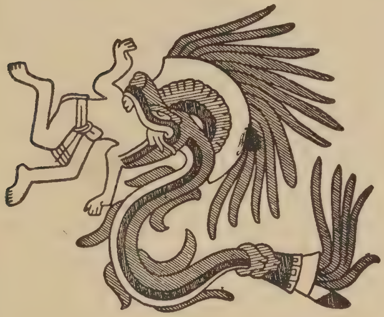


Fig. 46. Man and the monster. Aztec. (Codex Vaticanus).

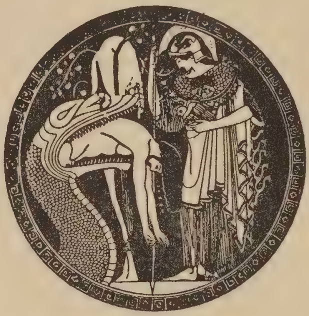


Fig. 47. Jason, man and the monster. Greek vase painting.

But the monster is also a symbol of rebirth, swallowing man and releasing him to a new birth. A Greek vase painting shows Jason released from the serpent (Fig. 47). In the Biblical story of Jonah the monster appears as a terrible fish, devouring Jonah and releasing him after his change.

Rebirth through the Monster

The Jonah motif of rebirth through the monster is widespread not only in the Old World but also with the Mexicans and Mayans, and it appears, for instance, in New Guinea. As R. Thurnwald explains, the initiate is devoured by a monster in the shape of a crocodile, and he reappears as new-born. The initiation festival starts with the building of a monster. Birth and rebirth are conceived as man's being thrown out of the jaws of the terrible unknown, symbolized by the monster. The raging sea, the monster—

and man's fate, these are symbols of the unpredictable, of the incomprehensible, symbols of the forces of chaos, which seem to be without law.

But the next part of the Jonah story tries to show that even the apparently lawless has its law. The following chapter of the Jonah story (3:1-2) tells that God again calls Jonah to go to Nineveh and to preach "yet forty days, and Nineveh shall be overthrown." (3:4). Jonah did as he was commanded (3:5): "And the people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." After their conversion, the story says (3:10): "And God saw their works, that they turned from their evil way; and God repented of the evil which he said he would do unto them; and he did it not." Now Jonah becomes angry at this apparent absence of any law. He no longer understands life and prays to God (4:3): "It is better for me to die than to live." Jonah leaves the city and sits on its east side, observing "what would become of the city" (4:5). The story ends as follows: (4:6-11):

> And Jehovah God prepared a gourd, and made it to come up over Jonah, that it might be a shade over his head, to deliver him from his evil case. So Jonah was exceeding glad because of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd, that it withered. And it came to pass, when the sun arose, that God prepared a sultry east wind; and the sun beat upon the head of Jonah, that he fainted, and requested for himself that he might die, and said, It is better for me to die than to live.
>
> And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.
>
> And Jehovah said, Thou hast had regard for the gourd, for which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: and should not I have regard for Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

The end of the story analyzes the incomprehensible. Although, according to the law, Nineveh should have been destroyed, the turn of the people's souls transformed the entire situation so that even God could no longer destroy them, although he had prophesied it. The transformation of the world situation changes everything. If now God does not fulfill what he predicted, his acts appear as arbitrary and incomprehensible.

A deeper analysis shows, however, that the apparently incomprehensible also has its law, namely, the law of transformation. God's reaction, and this is a decisive point in the Old Testament, is not static but dynamic and flexible. This is explained by Jeremiah (18:7-10): "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if they do that which is evil in my sight, that they obey not my voice, then I will repent of the good, wherewith I said I would benefit them."

The destiny of the gourd, growing one day and dying the next, becomes for Jonah the symbol of existence, representing meaninglessness and incomprehensibility. Jonah revolts against God, telling him that he is "angry even unto death." But the story of Jonah tells that the incomprehensible also follows laws which man, however, cannot understand. In other words, after God's creation everything follows laws, even God himself. Nothing is outside the law. But certain manifestations of this law cannot be comprehended by man and are therefore excluded from the scheme of his world interpretation. Man has both elements in his soul, the comprehensible and the incomprehensible, the law of reason and the law of emotion, which, to reason, appears as absence of law. Concerning reason, the world is built upon laws and the soul has a firm ground; concerning emotion, the soul is bottomless like the sea below and the heavens above, being between the infinite and the fathomless.

The Monster of Fate

With the creation of Leviathan, even the incomprehensible obtains its law of form, although not to be understood by human beings. God's creation is a continuous transformation of undifferentiated world-energy (confusion) into law. A similar view was expressed in mystical theology such as that of J. Boehme and Eckhart, according to whom God the creator himself is eternally born out of a dark abyss of deity, the so-called *Un-grund,* or divine nothingness; man and universe are then created by God out of the same ultimate, indeterminate metaphysical stuff from which God himself proceeds. (233)

The monster symbolizes the ground which drinks the blood of the killed, an image with which God addresses Cain (Gen. 4:11): "And now cursed art thou from the ground, which hath opened its mouth to receive thy brother's blood from thy hand." It is the terrifying earth-monster that devours the living, the Cipactli of the Aztecs, that takes into its womb the millions of corpses and that vomits life in its innumerable manifestations. It is the womb of the mother in which the embryo lives and the sphinx of the irrational life that plays with the human soul as does the cat with the mouse. *Tanin,* the monster-force that strikes is a concept which the Aztecs expressed by man hit by the arrow of Venus, goddess-star of birth; the monster strikes, hitting the unborn with the arrow of life and designing the creature for pain. As the story of creation says of the woman (Gen. 3:16), "I will greatly multiply thy pain," and of man (Gen. 3:19), "In the sweat of thy face shalt thou eat bread." As *rahab,* the monster is the force of desire (Gen. 4:7): "Sin coucheth at the door; and unto thee shall be its desire"; as *behemoth;* the monster is eternal life-force and rest; and as *leviathan,* the monster is the incommensurate and unrest. Thus the soul is played between the abysses of "everything and nothing" as Pascal put it.

It is the four faces of the monster that change the creature, like metal in the furnace. Man is chewed in the mouth of the terrifying monster of fate. We now apprehend that the soul belongs partly to the monster and that life is a continuous struggle to escape from it. (*See also* Appendix 20) Since the foundation material of the monster is part of man's soul, it happened that (Gen. 6:5-7) "the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented Jehovah that he had made man on the earth, and it grieved him at his heart. And Jehovah said, I will destroy man whom I have created from the face of the ground." But when God destroys the world by the flood, he still cannot change the foundation material, and God admits (Gen. 8:21): "I will not again curse the ground any more for man's sake, for that the imagination of his heart is evil from his youth." John carries this concept to its extreme (John 8:44): "Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him." (*See also* Appendix 21)

But while man's soul participates in the kingdom of the underworld, the foundation material of chaos, his spirit and mind participate in the kingdom of heaven, the superstructure of laws. And between the forces of the underworld below and the forces of heaven above man's life becomes a struggle on earth in which, as a center, both forces converge, producing development or an infinite story of creation.

This is our translation of the birth of the soul:

And Elohim said: Let the waters swarm with swarming creatures: living souls,
and let fowl fly above the earth in front of the vault of heaven.
And Elohim hewed out the great sea-monsters
and every living soul that moveth of which the waters swarm after its kind
and every winged bird after its kind.
And Elohim gazed so that it became balanced.

PART 3: THE ENERGY

CHAPTER 8: BARACH—

THE TRANSMISSION OF ENERGY

> And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply on the earth. And there was evening and there was morning, a fifth day.

The Functions of Blessing

Before the creation of the soul, all creations were made in three stages: first in God's imagination, second as a realization, and third as a configuration by God's act of seeing. Now a fourth stage appears: God's blessing. Of all of God's manifestations, his acts of "hewing out," "saying," "seeing," "dividing," "calling" and "making," this is the seventh manifestation. There appear no others in the following parts of the story of creation. Hebrew tradition always attached a symbolic meaning to the number of occurrences. Biblical laws and ceremonies are full of number symbolism. Therefore, it is probable that the seven creative processes of God correspond to the seven periods or "days" of creation.

The act of blessing appears three times in the story of creation; in Chapter 1, verse 22, related to the creation of the soul, in verse 28, related to the creation of man, and in Chapter 2, verse 3, related to the creation of rest. The act of blessing is divided into three functions: "be fruitful—multiply—fill." As we have previously discussed, a triple manifestation underlies the entire story of creation, which describes a tri-partite world scheme. In relationship to the act of blessing this concept of a trinity appears with the blessing of Jacob, saying (Gen. 49:25): "By the Almighty who shall bless thee: With blessings of heaven above, Blessings of the deep that coucheth beneath, Blessings of the breasts and of the womb." It is a triple blessing from heaven, the deep and the earth (breasts and womb).

The act of blessing introduces a new phase into the creative development. For the first time God addresses his creatures directly. In the first creative acts God made the objects and prescribed their functions to them. This was the case with the light, the firmament, and the water. In the next stage the created material itself received the power of production. This was the case with the earth and the sea, which were endowed with the power to produce the creatures out of themselves. Now the creatures become even more independent by receiving a new force through the act of blessing. Their independence is stressed by God's addressing them as individual beings. The creation of the soul is the introduction of individuality into the creature. The blessing, as already mentioned, is described by three functions: "be fruitful—and multiply—and fill." The first, "be fruitful," describes the potential force; the second, "multiply," shows the dynamic functions of this force; the third, "fill," describes the goal of this force, that is, to expand.

The Invocation of Polar Forces

Some Egyptian hieroglyphics suggest magic and hypnotic gestures (Fig. 48, after Champollion). Gestures of conjuration are known from the Babylonians (Fig. 49, after Jastrow), from the Mayans (Fig. 50, Codex Cortesianus), and from the Hindu. Similarly, gestures of blessing or benediction as well as of cursing or malediction are magic acts of conjuration. The Hebrew word for blessing, *barach,* means, to invoke good forces as well as to invoke bad forces. It means to bless and also to curse. Hence, the underlying and basic meaning is the invocation of energy which has a polar structure, namely, both creative and destructive functions. The bipolarity of the Hebrew word *barach* is very important in this passage. According to ancient thought all manifestations have the characteristic of polarity, and many words of ancient languages carry opposite meanings.* (1, 124) The ancients had a special custom of explaining words just by the opposites of their meanings; the

---

* The first who noticed this phenomenon was Karl Abel, "Über den Gegensinn der Urworte" ("On the antithetical sense of primal words") in *Jahrbuch fuer psychoanalytische und psychopatholgische Forschungen,* vol. II, 1910. Freud commented on these studies in his dream interpretation. See also (174)

Greeks called it *kat'enantiosin,* which means "naming according to opposites." Karl Abel explained this phenomenon by a theory that the ancients expressed relationships rather than positive absolute meanings. Blessing–cursing would mean the relationship of two forces, each of them only present because its opposite exists, just as light only exists through darkness. Freud saw in the verbal antithesis an expression of the polarity of human feelings; for instance, the co-existence of love and hate, a phenomenon which he calls "ambivalence" (ambo: both; valence: value). However, Biblical authors suggest another explanation. Concerning the concept of blessing, it is said: (Deut. 11:26-28): "Behold, I set before you this day a blessing and a curse: the blessing, if ye shall hearken unto the commandments of Jehovah your God . . . and the curse, if ye shall not hearken unto the commandments of Jehovah your God." The same idea is expressed in Deuteronomy 30:15: "See, I have set before thee this day life and good, and death and evil."

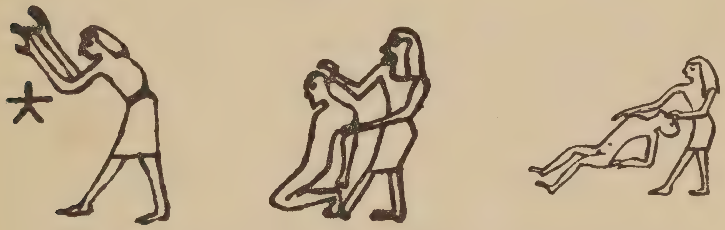


Fig. 48. Scenes of conjuration and probably of hypnosis. Egyptian papyrus. (Champollion).

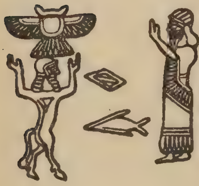


Fig. 49. Babylonian conjuration of the sunrise.

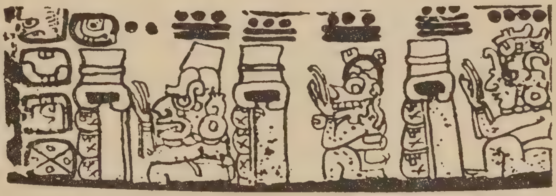


Fig. 50. Mayan conjuration. (Codex Cortesianus).

As we shall discuss in the following, "the invoking force" is given to man as an energy which he can use for good or evil, for life or death, creation or destruction, blessing or curse. It is the responsibility of the creature to administer his forces, to configurate his environment accordingly, and this environment, in a large sense, is for man the world. The underlying concept is that all phenomena in the world are raw material which has to be patterned by man; the world is what we make out of it. Thus, the creature which has the polar structure of *nefesh* and *chajah* now receives the energy to use a psychic force in a polar way: as blessing or as cursing.

In the word *barach,* "to bless—to curse" the primary notion is that of "breaking down." The word *barach* is related to *parak,* which means "to break, to break off, hence to deliver, to redeem"; the word also means "a place where two ways separate, a fork, Arab, to separate, the fork of the roads." The word also seems to be related to *barak,* "to lighten, to send forth lightning." (*See also* Appendix 22)

The common denominator for these associations is that the energy of "blessing—cursing" is an elemental energy, the first principle, or the simplest constituent which appears if we break down any combination or aggregation. Just as the lightning was considered as the elemental life-energy, so the invoking principle of the soul is the elemental soul-energy. The polarity of the invoking energy: blessing-cursing, has a parallel in the polarity of the lightning-energy, which is also used as a symbol of a creative and a destructive force. As a symbol of creative force we find it in Luke 17:24: "For as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day" (cf. Matt. 24:27). As a symbol of destructive force we find it in Luke 10:18: "I beheld Satan fallen as lightning from heaven." But there it is also an associative link between blessing and lightning and the symbol for this link is the human hand.

Right-hand and Left-hand Energy

The act of blessing is represented by a movement of the spread hands. In individual blessing the gesture is that of laying on of hands (Gen. 48:13-14; Matt. 19:13); but in a general blessing it is that of the raised and open hands (Lev. 9:22; Luke 24:50); according to A. E. Crawley, "as if to project the blessing forward upon the person or object blessed." (212) A relationship between lightning and hands is expressed in a passage to which we have referred before (Hab. 3:4-5): "He had rays [or horns] * coming forth from his hand . . . And fiery bolts went forth at his feet." Job says (36:32): "He covereth his hands with the lightning, and giveth it a charge that it strike the mark." Thus, the fingers of the hand conduct the rays of energy. God's hands radiate the energy within the world-mountain (Isaiah 25:11): "For in this mountain will the hand of Jehovah rest." When "he hath stretched forth his hand . . . the mountains tremble" (Isaiah 5:25; cf. 14:26 and Ex. 15:6-12). God's hands which give the lightning from without, also give the lightning in the soul, and this lightning is called vision.

Hence, when the Old Testament says that persons have visions, it is expressed by the words (II Kings 3:15): "The hand of Jehovah came upon him." ** In Ezekiel it is said (8:1): "And it came to pass . . . that the hand of the Lord Jehovah fell there upon me. Then I beheld, and, lo, a likeness as the appearance of fire . . . And he put forth the form of a hand, and took me by a lock of my head; and the Spirit lifted me up between earth and heaven, and brought me in the visions of God to Jerusalem." †

But the image of the "touch" of God's hands is also used in a polar way. This touch is creative or it is destructive. When disaster came over Job, he exclaimed (19:21): "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me." The two hands are symbols of two polar energies, appearing in different manifestations as a higher and lower potential, and as male-female, etc. This relationship appears also in the distinction of left and right. The energy transmitted by the blessing hands is different if it emanates from the right hand rather than from the left hand; they are like two opposite poles. This is demonstrated when Jacob, called Israel after his battle with the angel, blesses his elder and younger son (Gen. 48:13-20). According to tradition the first-born is the "beginning of strength" (Gen. 49:3) in the creative act, and because of his higher potential he generally receives the higher potential of blessing. However, the potential given by birth may deteriorate if the child during his life does not follow the potential pattern of his organism, if he abuses his force. Man's task is to live up to his potential. With the two sons of Jacob, whose blessing is described, it happened that the younger, although having a secondary potential through birth, developed a higher level of energy during his life than did his older brother. Thus, against the birthright, the younger gets the higher, the right-hand blessing, while the older gets the lower, the left-hand blessing (Gen. 48:13-14; 17-19):

---

* "Horns" according to the King James Version. The ancient symbol of the *manus cornuta*, the hands forming two horns, was still a symbol in early Christian art. The words for "horn" and "lightning" are the same in Hebrew, which indicates the hand as a symbol of lightning.

** Cf. I Kings 18:46.

† Cf. Ezekiel 1:3; 3:14-22.

> "And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn . . . And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And his father refused, and said, I know it, my son, I know it . . . he also shall be great; howbeit his younger brother shall be greater than he, and his seed shall become a multitude of nations."

The situation here described expresses the concept that a certain energy-pattern is given by nature, but that man is free to use it or to abuse it. Man's life is a response to the stimulus given by nature, but *how he responds* is man's *responsibility;* he is to quite a degree master over his destiny. Jacob is a symbol of man's struggle with the laws of nature. Jacob himself was the younger brother and his life is a continuous struggle to uplift his energy. This appears first when he "buys" the birthright from Esau, his older brother (Gen. 26:29-34); he then obtains through a "trick" the higher blessing of his father, which according to nature was reserved for his older brother, Esau (Gen. 27:27-40). Later Jacob increases his energy by forcing an angel of God to bless him (Gen. 32:24-32); and he is finally blessed by God (Gen. 35:9-15). Now Jacob reverses wittingly the laws of nature, configurating destiny by himself. The right-hand energy is much higher than the left-hand one, and only the right-hand energy is mentioned of God; e.g. Psalm 118:16: "The right hand of Jehovah is exalted, the right hand of Jehovah doeth valiantly"; Psalm 63:8: "Thy right hand upholdeth me"; Psalm 60:5: "Save with thy right hand, and answer us." The left-hand energy is not directly mentioned and seems to be taboo. In some passages where the expression for hand appears twice, once without specification and once with the specification "right-hand," we may infer that the hand without specification is the left one. In Psalm 89:25 it is said: "I will set his hand also on the sea. And his right hand on the rivers." This seems to mean that the right hand, symbol of order and law, is put on the rivers, which are a symbol of law and limitation, while the left hand is put on the ocean, which is a symbol of movement and confusion. When Isaiah has God say (48:13): "Yea, my hand hath laid the foundation of the earth, and my right hand hath spread out the heavens," * this seems to indicate that the left hand works with the foundation material which, as we analyzed, belongs to the underworld and its realm of chaos, while the right hand works with the heavens and their realm of law. Man with both his hands is carried by the two polar energies which together produce the dynamics of development.

The Laws of the Conjuring Energy

The polarity of the blessing and cursing energy transmitted by the hands also appears in the concept "to put one's hands upon somebody," which is in one respect destructive and in another respect constructive. In Deuteronomy it is said (17:7) "The hand of the witnesses shall be first upon him to put him to death, and afterward the hand of all the people. So thou shalt put away the evil from the midst of thee." ** Although the act of putting one's hands upon somebody is here destructive, it also has a constructive implication, that is, as the verse says, to "put away the evil from the midst of thee." †

The creative effect of laying one's hands upon somebody appears in the act of healing, as described especially in the New Testament, for instance, in Mark (5:23) "My little daughter is at the point of death: I pray thee, that thou come and lay thy hands on her, that she may be made whole, and live." ‡

The act of blessing is symbolized by the spread hands put on the head of a creature or held over an object (Fig. 51, after Wischnitzer). This gesture indicates the flowing of energy from a sender to a receiver. The position of the hands is putting together index finger and middle finger in one group, and the ring finger and little finger in the other group. Both groups of fingers are spread from each other (with the thumb inverted), probably indicating the two polar forces. (427, 428) This finger position was also sacred in the Teutonic religion.

---

* Cf. Ps. 102:25.

** Cf. Deut. 13:9.

† Cf. Deut. 29:21.

‡ Cf. Mark 6:5; 16:18; Matt. 9:24.

As already mentioned, the concept of a conjuring force implies its different degrees of effectiveness. The right-hand blessing was considered to be stronger than the left-hand blessing. Furthermore, the blessing potential varies with different blessing personalities. Jacob says to his sons (Gen. 49:26): "The blessings of thy father have prevailed above the blessings of my progenitors." This implies that the blessing of Jacob was considered to be of a higher potential than that of Abraham and Isaac.

The Law of Direction

The concept which underlies the practice of blessing and cursing is that of a world-energy, which man can handle and direct like a charge of electricity. This electro-force can flow like a current, can be transferred, but can also be stored. The blessing priest was supposed to contact the world-force directly. The Talmud warns against looking at the priest while he is pronouncing the blessing, "for the glory of God is in him." Blessing as well as cursing is like an emission of electrical waves. Arabs, when being cursed, will lie on the ground so that the curse may flow over them. (179a) The energy of the blessing or cursing must find its object. This concept is still alive in Irish folklore, which tells that a curse once uttered must alight on something; it will float in the air for seven years and may descend any moment on the person at whom it was aimed. (489) The *mana* concept in Melanesia and Polynesia illustrates especially clearly concepts which similarly appear in the Bible. (79, 96, 177, 207, 222, 226, 295, 326, 483, 485) According to this concept, all manifestations in the world are manifestations of energy; all ceremonies and institutions are mechanisms to regulate the world-energy. (Appendix 23) Blessing and cursing directs this energy to specific persons or objects, because not only persons but also objects such as bread and water (Ex. 23:25), houses (Prov. 3:33), etc., can be blessed and cursed. The blessing or cursing energy can be directed and determined (Deut. 28:8): "Jehovah will command the blessing upon thee in thy barns, and in all that thou puttest thy hand unto." Leviticus 25:21 says: "I will command my blessing upon you in the sixth year, and it shall bring fruit for the three years." The blessing energy can be an action over distance. Exodus gives an example of how Moses, holding up his hands, gives energy to the tribe which is in battle with the enemy (17:11): "And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed." However, blessing or cursing may return upon the agent (Gen. 27:29): "Cursed be every one that curseth thee, And blessed be every one that blesseth thee." *

The Law of Effect

The effect of the blessing energy is expressed in Job 1:10: "Thou hast blessed the work of his hands, and his substance is increased in the land." The effect of the cursing energy is opposite, that is, the substance decreases. Isaiah describes the cursing energy as a devouring fire (24:6) :"Therefore hath the curse devoured the earth, and they that dwell therein are found guilty: therefore the inhabitants of the earth are burned, and few men are left."

The increase of substance appears in an increase of wisdom, happiness and possession. Thus, Abraham is described by his servant (Gen. 24:35): "Jehovah hath blessed my master greatly; and he is become great: and he hath given him flocks and herds, and silver and gold, and men-servants and maid-servants, and camels and asses." And when Abraham died, he "died in a good old age, an old man, and full of years" (Gen. 25:8). He was rich in life-substance in every respect, in children, in possession and in years of life.

Similarly it is told of Job (42:12, 16): "Jehovah blessed the latter end of Job more than his beginning: and he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. He had also seven sons and three daughters . . . And after this Job lived a hundred and forty years, and saw his sons and his sons' sons, even four generations. And Job died, being old and full of days." This blessedness, appearing in earthly prosperity, was regarded as a token of divine favor, an outer perfection corresponding to an inner perfection. It was very different from an accumulation of goods for personal pleasure or for documentation of social power. It was very different from a happiness produced by outer events.

---

* Cf. Gen. 12:3; Num. 24:9.

Since blessing was supposed to increase substance and cursing to decrease it, the energy itself was conceived to be a substance. Ezekiel (34:26) speaks of "showers of blessing"; and Malachi (3:10) describes how God will "open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." The blessing energy is here compared to the rain and dew from heaven. It is like the force which opens the seed and makes it grow; thus it is said in Isaiah: (44:3-4) "I will pour my spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the watercourses." This blessing energy is like the ferment in wine (Isaiah 65:8) "the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it." Cursing is compared to a liquid substance (Ps. 109:18): "He clothed himself also with cursing as with his garment, and it came into his inward parts like water, and like oil unto his bones." And it is told how a curse may be put, like a substance, into water, which may test the supposed adultery of a woman. If the woman is culpable, (Num. 5:22) ". . . this water that causeth the curse shall go into thy bowels and make thy body to swell, and thy thigh to fall away."

Just as blessing is a biological stimulation, which the story of creation characterizes by the terms, "Be fruitful, multiply and fill," so it is also a psychological stimulation. God gives the following formula for the psychological blessing in three pairs of terms (Num. 6:23-26): "On this wise ye shall bless the children of Israel: ye shall say unto them: Jehovah *bless* thee and *keep* thee: Jehovah make his face to *shine* upon thee, and be *gracious* unto thee: Jehovah lift up his *countenance* upon thee, and give thee *peace*." The psychological conjuration is supposed to give man potentiality (bless), security (keep), salvation (shine *), mercy (gracious †), gladness (God's countenance ‡), and peace. Hence, the psychological blessing is supposed to make man's psychic organism creative, strong and balanced.

But blessing is not only a stimulation of the forces of the organism; it also may have the effect of a transformation of personality. We have already discussed how Jacob in his blessing changed the personality pattern of his sons. Such a change of pattern frequently is accompanied by a renaming of the blessed person. When Jacob is blessed by the angel, he receives a new name: Israel (Gen. 32:28), and when God blesses Sarai, Abraham's wife, he says (Gen. 17:15-16): "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and moreover I will give thee a son of her: yea, I will bless her, and she shall be a mother of nations; kings of peoples shall be of her."

---

* Cf. Ps. 80:3,7,19.

† Cf. Ps. 86:16.

‡ Cf. Ps. 4:6,7.

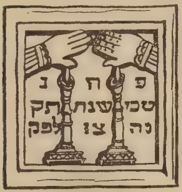


Fig. 51. Blessing of the candles. (Wischnitzer).

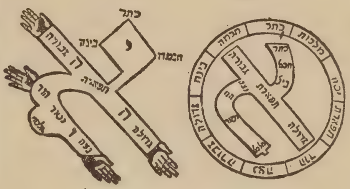


Fig. 52. Letter symbolism. "We describe the figure of the supreme man under the symbol Aleph, which indicates the perfect unity in all respects." Athanasius Kircher: *Oedipus Aegyptiacus.*

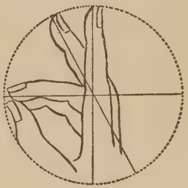


Fig. 53. Gesture of benediction.

The relationship between blessing and naming seems to have found one application in the symbolism of letters. One Hebrew letter *"jud"* means "hand." A medieval writer, Athanasius Kircher, represented the letter *aleph,* from a cabalistic concept, with four hands. (Fig. 52) The relationship between blessing and naming probably influenced the gesture of blessing, which was considered as a hieroglyphic formed by the fingers.* This concept is still inherent in the gesture of benediction used in the church. An interpretation of this gesture is that the first and second finger form the initial and final letters of Isous (Jesus) and the thumb crossed on the third finger and the bent fourth finger form the initial and final letters of Xristos (Christus). (Fig. 53) Here again appears the concept that every movement expressed in gesture or in words or in thoughts is a manifestation of energy patterns; hence, gestures, words and thought are different manifestations of the same process. The application of the conjuring energy also follows definite laws.

---

* Different hand-positions, especially developed with the Hindus, are an expression of different energy configurations achieved in the soul by the process of meditation. The process of meditation represents man blessing his own soul.

The Law of Transfer

Like magnetic force the blessing energy can be transferred from the blessing agent to the blessed, who then becomes an agent himself. God says to Abraham (Gen. 12:2): "I will bless thee . . . and be thou a blessing," and (Gen. 22:18): "In thy seed shall all the nations of the earth be blessed." But blessing comes not alone from God to man; man may also bless God (Ps. 41:13; 72:18; 89:52).† The intensity of man blessing God is increased if the entire community contributes to this energy (Ps. 106:48): "Blessed be Jehovah, the God of Israel, From everlasting even to everlasting. And let all the people say, Amen." The concept of the blessing energy as directed by God and by man again presents the basic concept of a reciprocal energetic relationship between God and man. The underlying idea is that the world is filled with an energy stream in which everything, including God, participates. As we have already pointed out, this energy supposedly existed before God created the world. The doctrine of spheres indicates how everything, in a higher or lesser degree, is in contact with this world-force. (This concept is very similar to that of the *mana* force in Polynesia.)

The conjuring energy may spread to persons not directly connected with it; this holds for blessing as well as for cursing. Thus Laban says to Jacob (Gen. 30:27): "I have divined that Jehovah hath blessed me for thy sake." When Adam was cursed, he infected the entire earth (Gen. 3:17): "Cursed is the ground for thy sake."

The Energy-Pattern

Each conjuration has a definite pattern which cannot be repeated in the same way and which cannot be reversed. When Jacob deceived his old blind father, pretending to be the first-born, his father gave him the blessing destined for the first-born. When immediately afterwards the fraud became manifest, Isaac said to Esau (Gen. 27:35): "Thy brother came with guile, and hath taken away thy blessing." And Esau cried out: (Gen. 27:36): "Hast thou not reserved a blessing for me?" But the father could not revoke his blessing (Gen. 27:37): "Behold, I have made him thy lord . . . and what then shall I do for thee, my son?" Esau then received a less powerful blessing. If the main energy is given away, there remains only a secondary energy.

---

† A passage in the Talmud says: "Why do they call the Holy One, blessed be He? Because he is the place for the world, and not the world his place" (Pesik. R. 21).

Blessing and cursing were considered to be like natural forces. The energy cannot be sent arbitrarily, but it only has effect if the conditions for it are adequate (Prov. 26:2): "The curse that is causeless alighteth not." There was, therefore, no room for sorcerers and magicians who would direct evil energies according to their will. The effect of blessing and cursing depends on the reactions of the receiver. A blessing takes place if the organism of the receiver functions in harmony with the world laws, and a cursing takes place if a disorganization in the receiver provokes an explosion of the influencing energy. Man is therefore free to receive blessing or cursing, that is, according to his actions with or against the world law (Deut. 11:26-28).

God can change the blessing-cursing energy from one pattern into the other. Deut. 23:25 describes God's transformation of a curse into a blessing: "Jehovah thy God turned the curse into a blessing unto thee, because Jehovah thy God loved thee." Malachi 2:2 describes his transformation of a blessing into a curse: ". . . then will I send the curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart." However, man cannot reverse God's blessing (Num. 23:20); Balaam, a prophet, says: "I have received commandment to bless: And he [God] hath blessed; and I cannot reverse it."

The Transmission, Fixation and Configuration of Energy

Our analysis of blessing and cursing explains for the first time a custom which we find among all people, a custom which is closely related to that of the oath. (110)

Opposite to the spread hand transmitting the energy was the closed hand holding back the energy. This is the hand in the position of swearing, in which some fingers are closed. It expresses the concept that a certain energy-configuration should be kept. While blessing is a symbol of transformation, the oath is a symbol of fixation. Blessing was brought in relationship to the light-phenomenon of the lightning, whereas swearing was related to the light-phenomenon of the rainbow. The rainbow stands for God's vow, which is expressed by the following statement (Gen. 9:11): "And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of the flood." It is in the next period of human development, under the guidance of Abram, that God demands a counter-covenant on the part of man. God extends his vow to mankind that never shall "all flesh be cut off any more by the waters of the flood" by his vow to Abram (Gen. 17:2): "And I will make my covenant between me and thee, and will multiply thee exceedingly." This covenant is also valid for all the generations after Abram (Gen. 17:7): "And I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant." But this covenant now has to be counter-signed by man (Gen. 17:10): "This is my covenant which ye shall keep, between me and you and thy seed after thee: every male among you shall be circumcised. And ye shall be circumcised in the flesh of your foreskin; and it shall be a token of a covenant betwixt me and you."

There seems to be a parallel in the statement of both covenants as well as in the symbols used for them. The statement of the first covenant, that never shall "all flesh be cut off any more by the waters of the flood," has its parallel in the promise "and will multiply thee exceedingly"; the symbol of the rainbow has its parallel in the circumcision. God gives a life-token to man, while man gives a life-token to God. A Phoenician stone relief represents God's oath with the hand above a rainbow. Under the rainbow stands an angel holding moon and sun. At the bottom seems to be a representation of the world-mountain with the sun on top, flanked by two birds. (Fig. 54)

The rainbow, God's sign of his vow, is a symbol of highest energy surrounding God. Ezekiel (1:27-28) describes it. "I saw as it were the appearance of fire, and there was brightness round about him. As the appearance of the bow in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Jehovah."

The energy with which the foreskin is charged is described in a strange passage (Ex. 4:24), where Moses' reluctance evoked the anger of God: "And it came to pass on the way at the lodging place that Jehovah met him, and sought to kill him. Then Zipporah, [Moses' wife] took a flint, and cut off the foreskin of her son, and cast it at his [God's] feet; and she said, Surely a bridegroom of blood are thou to me. So he let him alone." Both passages show the energy attached to the symbols of an oath, which is like a container of forces. The destructive force, sent out by God in his attack on Moses, was met by the counterforce of the foreskin, symbol of life.

In the gesture of an oath man touched the generative organ. If translations describe the oath by words, as for instance, Gen. 24:2; 47:29: "Put thy hand under my thigh," it means literally the generative organ. So-called votive hands, found in ancient Rome, show the god Zabazios, probably a correspondence to the god Zebaoth, the god of lightnings, sitting between three fingers raised in the gesture of oath. At the top is the sign of heaven with a lightning symbol. (Fig. 55) Other votive hands are accompanied by sexual symbols such as serpent and pinecone.

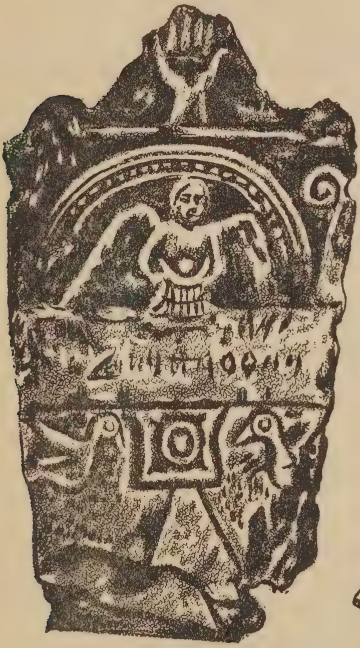


Fig. 54. The Hand of Judgment at the top, an angel with sun and moon below the rainbow, and the world-mountain with sun and two birds at the bottom. Phoenician.

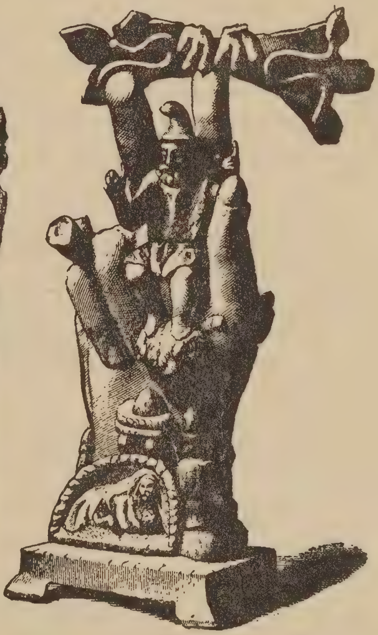


Fig. 55. Hand of Vow with god Zabazios. The symbol of lightning probably at the top. Roman.

If man organizes his energy truthfully, if he "hath not sworn deceitfully, he shall receive a blessing" and "stand in his holy place" (Ps. 24:3-5): "Who shall ascend into the hill of Jehovah? And who shall stand in his holy place? He that hath clean hands, and a pure heart . . . And hath not sworn deceitfully. He shall receive a blessing from Jehovah." Such a man who follows the laws of the world-energy, in blessing and swearing, shall ascend into the world-mountain until at the end of all development, he shall stand in the holy place.

With his blessing God invested the power of direction in the soul. This power, which with the characteristics of blessing or cursing can be used positively or negatively, corresponds to the power of the lightning which fertilizes and destroys. The spark of lightning became the inner light of the soul.

This is our translation of the fifth period:

And Elohim said: Let the waters swarm with swarming creatures: living souls,
and let fowl fly above the earth in front of the vault of heaven.
And Elohim hewed out the great sea-monsters
and every living soul that moveth of which the waters swarm after its kind
And Elohim gazed so that it became balanced.
And Elohim invoked their forces saying:
be fruitful
and multiply
and fill the waters in the seas
and let birds multiply on the earth.
And there was the time of mingling
and there was the time of dividing: fifth period.

CHAPTER 9: ADAM—
MAN AND THE UNIVERSE

> And God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind: and it was so. And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness.

The Unity of Development

SINCE THE STORY of creation represents a system of Genesis, of development, the reader is puzzled by the fact that the continuity in the report on the development of one structure is frequently interrupted by the interpolation of another structure. Thus, the report on the development of the light, starting in verse 3 (lightning), is resumed in verse 14, describing the luminaries. The report on the structure of the waters in verses 6-10 (division) is, after an interruption, resumed in verse 20 (living souls). The description of the earth in verses 11-13 (species) is, after an interruption, continued in the present verses 24-26.

The interruption in the report on one specific development is necessary for expressing one main concept, namely, that each single development proceeds in conjunction with other developments, that a happening can never be demonstrated in an isolated way, detached from its relationships. The earth, in an earlier stage, could only produce the plants. The creation of the luminaries with their energetic forces, the law from without, and the creation of the soul, the law from within, had to precede the development of the creature.

Now, between the two energies from above and from below the creature is formed. The creation of the soul, described by the two opposite terms *nefesh* and *chajah,* was demonstrated by the two creatures living opposite to each other—the birds in the air above and the fish in the water below. Between them there now develops the creature on the ground of the earth; but again two structures opposite to each other are developing—the animals and man. The genetic principle again becomes manifest in the report that the development of the highest structure, that of man, has to be preceded by earlier developmental stages, those of the animals.

The Animals as Symbols of Psychological Principles

Animals *in toto* were a symbol of a metaphysical principle. The belief that demoniacal powers were invested in animals led to their worship by the entire ancient Semitic population of Western Asia. The ancient Arabs, calling their demonized animals *Jinn* (genii), the Babylonians and Hebrews, calling them *shedijm,* believed that animals had the power to assume various shapes, including that of man. Man's frequent dreams of animals and cases of animal identification in mental disturbances might have enforced the belief that properties of animals exist in man's soul.

There is, however, another implication in animal cults. These cults are closely related to those of vegetation, and the plants, receptacles of light, were considered as accumulators of the forces of sun and moon. The German ethnologist, Hahn, (205) emphasized that the domestication of cattle had not only a practical but also a religious motivation. The shape of their horns, he says, related them to the crescent moon and to the moon-deity. According to the Bundahish in Iranian mythology the moon was said to contain the seed of the primeval bull, and in Zoroastrianism and in Brahmanism the urine of the bull became one of the chief modes of religious purification, related to astral cults. Plutarch (373) reports an Egyptian concept that gods, transformed into beams of moonlight, descended upon the sacred cow. We, therefore, may conclude that one chain of symbolic associations related to animals is their representation of the forces of light in various degrees. This concept makes it understandable why groups of stars were symbolized as animals, why the Egyptians represented the heavens under the image of a cow, and why the system formed by the conjunction of heavenly bodies was called zodiac, from *zoon,* animal.

Considering the animals as receptacles of metaphysical energies, ancient man wanted to participate in this energy by eating the animal. The Orphic cults of the Thracian Dionysus developed this concept to an extreme. The devotee, in frenzied excitement, rent asunder bulls or goats and devoured their bleeding flesh, so that he became *entheos,* "with the god inside him."

When the story of creation separates the creation of fish and bird from that of all other animals, it indicates their fundamental difference as representative forces. We have shown how fish and bird are two aspects of the soul, *nefesh-chajah,* in terms of its general structure. The fish, element of *nefesh,* corresponded to the underworld, the bird, element of *chajah,* to the upper world. They serve as symbols for the frame of the soul, just as heaven above and underworld below were the frame for the world-soul. And just as the earth appears as a creative agent within the world frame, so now a creative agent appears within the soul frame. The earth produced three different structures (grass, herbs, trees) symbolizing a trinity of basic forces in the tripartite world-scheme. Now, related to the birth of the soul, the narrator describes the creation of three different structures: cattle, creeping things, and beasts. While fish and bird are symbols of the general structure of the living soul, cattle, creeping things and beasts become symbols of the soul's creative forces.

Cattle as Symbol

Among cattle the sheep has the most widespread reference in the ancient Orient. Biblical authors compare the people to the sheep which need a shepherd (Jer. 50:6; *cf.* 23:1): "My people have been lost sheep: their shepherds have caused them to go astray." Here the sheep are symbols of the lost creature, of the creature which needs direction and guidance. The soul needs God as shepherd (Num. 27:17): "Who may go out before them, and who may lead them out, and who may bring them in; that the congregation of Jehovah be not as sheep which have no shepherd." The sheep are also symbols of the hunted creature (Jer. 50:17): "Israel is a hunted sheep." Hence, the cattle appear as a symbol of forces of the soul which are lost and a prey to the hunter, but also guided by the shepherd, thus involving the manifestations of unrest as well as of rest according to absence or presence of guidance (Ps. 23:1-3): "Jehovah is my shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside still waters. He restoreth my soul." The cattle which wander from pasture to pasture become a symbol of the Hebrew people which wanders through the wilderness towards a promised land, expressing the concept of the lunar wanderer.

The Creeping Animals

While the sheep are symbols of the creature lost without a ruler, the creeping animals are those (Hab. 1:14) "that have no ruler over them." The creeping animals symbolize the lower forces (Lev. 11:41-42): "And every creeping thing that creepeth upon the earth is an abomination; it shall not be eaten. Whatsoever goeth upon the belly . . . them ye shall not eat, for they are an abomination." The creeping animal that does not lift itself from the ground to higher spheres, that cannot be directed, is a symbol of forces which resist development.

The Beasts

While the cattle are the symbol of the tamed forces, the wild animals, the beasts, are the opposite; they are symbols of untamed forces. This symbolism is best described in passages of Job, who uses as examples the wild goat, the wild ass and the wild ox in contrast to the same species of domesticated animals (Job 39:3-4): "They bow themselves, they bring forth their young, They cast out their pains. Their young ones become strong, they grow up in the open field; They go forth and return not again." Here the wild animals are a symbol of freedom in every respect. They have unrestrained emotions; they are not bound by environment. Job continues (39:5-9): "Who hath sent out the wild ass free? Or who hath loosed the bonds of the swift ass, Whose home I have made the wilderness . . . He scorneth the tumult of the city, Neither heareth he the shoutings of the driver . . . Will the wild-ox be content to serve thee? Or will he abide by thy crib?" The wild animal is a symbol of social independence, symbol of the creature which only trusts his own power. Job compares the wild bird, the ostrich, with the tame one (39:13-18): "The wings of the ostrich wave proudly; but are they the pinions and plumage of love? For she leaveth her eggs on the earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may trample them. She dealeth hardly with her young ones, as if they were not hers: Though her labor be in vain, she is without fear; because God hath deprived her of wisdom, neither hath he imparted to her understanding, What time she lifteth up herself on high, she scorneth the horse and the rider." The wild animal is a symbol of freedom, free of inhibitions, free of fear, but also without love. It is a symbol of freedom from emotional bondage as well as from the guidance by reason which directs the emotion like the rider a horse; "she scorneth the horse and the rider."

Thus, cattle, a symbol of forces which can be tamed and directed, seem to represent the material reason works with, while the beasts are a symbol of forces which cannot be tamed. The creeping things on the ground seem to symbolize the primitive soul-material which cannot be developed.

Thus, the three animal groups: cattle, creeping things, and beasts have one characteristic in common: they have no direction of their own. According to the ideas of the Biblical authors, cattle are the symbol of the pliable creature, which, left to its own, is lost but which, if guided, expresses peacefulness and meditation. The wild beast is the symbol of undirected vitality. The creeping creatures are the fullest manifestation of chaotic trends. As manifestations of the soul the animals represent the basic trends which only become creative if they have guidance. A new creation is needed to give them direction. It is the creation of Man.

The Anthropomorphic Symbol of God

The world-frame is made, the world forces are patterned, the stage is set for the players. The creative principle reaches its climax with the conception of man. The creations of the world force (1), of the tripartite world house (2), of the organic law of the species (3), of the cosmic law of time and organization (4), of the soul (5): these are the foundations for the sixth creative act. For the first time God speaks of himself during the act of creation: "Let *us* make man." We have already discussed the significance of the pluralistic manifestation. But we feel now very definitely that at least here the pluralistic expression has a dualistic connotation. The creation of man was preceded by the creation of the soul, which appeared under the dualistic aspect of *nefesh-chajah*. Such a dualistic aspect is now used in referring to two principles after which man is created, namely, in God's saying "in our image" and "after our likeness." We shall discuss later what the words "image" and "likeness" actually mean; but at any rate, according to the Biblical concept, two terms mean two different aspects. The concept of duality is furthermore supported by the next verse, which describes the realization of God's creation, namely, when he makes man, he makes male and female at the same time.

The translation of the passage, "Let us make man in our image, after our likeness" led to the widest discussions and separations, and it had the greatest influence upon the formation of the Christian world-conception. On the one hand it led to an utterly anthropomorphic concept of God. It led to the conception of Christ as the son of God the father, who, being united with God, appeared in bodily form as the reflection of God. Before investigating the actual meaning of the two words translated by "image" and "likeness," we shall first discuss whether the Old Testament generally tends to visualize God in an anthropomorphic way. The concept that man is an image of God not only appears in the story of creation but is also repeated in Gen. 5:1 and 9:6. Here the anthropomorphic concept seems to be carried even further. The text says (Gen. 9:6): "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." The reader might infer from this passage that God was visualized as a man of flesh and blood. Job speaks of a vision of God (4:16): "It stood still, but I could not discern the appearance thereof." The commandments emphasize that no one is to make any image of God or any symbol of him because he is not like anything (Ex. 20:4; Lev. 26:1). (*See also* Appendix 24) In this way Isaiah has God exclaim (40:25,28): "To whom then will ye liken me, that I should be equal to him? saith the Holy One . . . The everlasting God, Jehovah the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding."

While we have one group of statements which refer to God with human attributes and another group of statements which deny any anthropomorphism, there is a third group of statements which refer to the structure of God in terms of forces of nature. God unites the forces of nature (Ps. 50:3): "A fire devoureth before him, and it is very tempestuous round about him." Jeremiah (17:12) calls God "the fountain of living waters." Only one of the four traditional elements of fire, wind, water and earth are omitted from symbolic descriptions of the structure of God: namely, the element of earth. It is this element, as we shall see later, which is a special attribute of man. Visualized as forces of nature, God has no likeness to any bodily structure. He cannot be compared to the human appearance. However, the forces of nature are still too concrete; they only seem to be used as a working hypothesis in order to talk about God.

In I Kings (19:11-12), God's appearance before the prophet Elijah is described as follows: "And, behold, Jehovah passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before Jehovah; but Jehovah was not in the wind: and after the wind an earthquake; but Jehovah was not in the earthquake: and after the earthquake a fire; but Jehovah was not in the fire: and after the fire a still small voice."

Here Jehovah is not manifest in the forces of nature, but in the voice, which is expressively stated as "still" and "small," or more exactly according to the Hebrew words, as a "sound of gentle stillness," which seems to suggest God as the inner voice of the soul.

God as Paradox

The contradictions in Biblical concepts have been explained as stemming from the use of various sources by the editor of the account. Others see in the contradictions merely evidence of a confused way of thinking. However, both assumptions seem to be invalid. The contradictions, characteristic of the concept of God, seem rather to be an expression of the polar forces which are emphasized in the entire story of creation. The contradiction, consequence of polarity, is an expression of the dynamics of life which the ancient Greek philosopher Heraclitus called an *enantiodromia,* meaning the counterforce with forces. Hence, God is fire and water as one, he is the whirlwind and thunder without (Job 40:6; Ps. 29:3) as well as the still voice of the soul, within (I Kings 19:12). God is polarity in unity just as *nefesh* and *chajah,* the polar forces of the soul, are one. But this antagonism not only expresses the polarity of God but also his being without any likeness. God as the symbol of the depth of existence unites in himself all opposites and contradictions; he becomes a phenomenon beyond reason or, as such a phenomenon is termed, a paradox.

These apparent contradictions also have a psychological value. When it is said in Exodus (24:17) that God appears as "devouring fire on the top of the mount in the eyes of the children of Israel," this implies that he appears as he is conceived. In man's state of meditation God appears as the "sound of gentle stillness," but to the people who have not realized God in their souls he appears from outside as thunder. Thus, God may appear as a vision within or without.

The apparent contradictions have still another reason: the basic concept of the Old Testament is that of genesis, of development. It is the development of the world in the first book, Genesis; and it is the development described as the movement of people as expressed in the second book, Exodus; and the development of ethics in the three books of Leviticus, Numbers and Deuteronomy. This main concept of development indicates that in addition the idea of God is developing. God was never conceived as a static unity, but he was realized in the life of the people. He is what man makes out of him, and, with the development of man, God develops. The idea of God's development stems from his being part of the developmental principle in the world in general and from his comparison with the development of the sun in particular. Thus, the Egyptians speak of their supreme god, Ra, the sun, as of the "evolutions of Ra." (73) These evolutions also involve opposites. God is finally the inconceivably great exaggeration of phenomena which appear in man's soul, in which contradictions play a dominant role.

Although God's ultimate structure is incomprehensible, the human goal is to approach the incomprehensible in spite of the hopelessness of this effort. This is the paradoxical situation of man. Whether such an attempt is called hope or faith or promise, it is the expression of man's attempt at making the impossible possible, the irrational rational, and the opposites identical.

The Hindus called this irrational element of the world Maya, the veil of illusion, which covers the ultimate nothingness in which all contradictions are dissolved. The Christians term their approach to the irrational "faith," wherein "nothing shall be impossible" (Matt. 17:21; Luke 17, 6). The Old Testament conceived the irrational as the "paradox" and the paradoxical was treated in a paradoxical way. Thus, God's manifestations were described by opposites; on the other hand, the attempt was made to describe the inconceivable by realistic symbols. When the text uses terms such as God's voice, eyes, nose, hands, these terms are symbolic descriptions of energies or energy-configurations and processes just as today we would use mathematical symbols. On the other hand, the paradox was used to destroy the possibility of conceiving metaphysical processes in realistic terms. There is, for instance, the concept that the wind of Elohim is brooding over the water, in which the ideas of the natural forces (wind) and biological principles (brooding) are united, and in the next verse, they are related to God's voice, which has the function of creation. Psalm 29 describes God's voice; for instance (3, 5, 7, 9): "The voice of Jehovah is upon the waters . . . The voice of Jehovah breaketh the cedars . . . The voice of Jehovah cleaveth the flames of fire . . . The voice of Jehovah maketh the hinds to calve." These completely unrealistic descriptions of one of God's organs or functions seem to exclude a purely anthropomorphic approach.

The Concept of God as Immanent

The misinterpretation of archaic concepts about God influenced laymen and scientists to deduce that God was visualized in human form; as Bertholet says: "Just as one of the great ones of the earth is surrounded by his servants, so Jehovah must have His retinue also. And, as Jehovah was conceived as dwelling in heaven, these servants of his ascend and descend by a ladder in order to carry out his will." (31) This would not only imply that God was given human attributes and human functions, but also that he was separated as one special being from the universe and from his creatures. If we regard the anthropomorphic descriptions of God as parables and symbols, they do not contradict the concept of his being an all-pervading force with pantheistic implications (Ps. 139:8-10): "If I ascend up into heaven, thou art there: If I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me." This passage says that God is not only in heaven but at the same time in Sheol, the underworld; and the Psalmist emphasizes this abstract conception by the symbolic statement that man takes "the wings of the morning" and that he dwells "in the uttermost parts of the sea." This symbol expresses the thought that not only God but also man's soul is unlimited and conceived as a mere force. Man's soul, as we have discussed, was supposed to participate in the three world spheres, and in all spheres was to be connected with God.

When the second story of creation tells (Gen. 2:7) that God, forming man, "breatheth into his nostrils the breath of life," he gives him part of his spiritual and his vital principle. Thus Job says (33:4): "The Spirit of God hath made me, and the breath of the Almighty giveth me life," and (27:3): "The Spirit of God is in my nostrils." The concept that the God-force dwells in man is the concept of God's immanence. Just as God dwells in man, so man dwells in the God-energy (Ps. 90:1): "Lord, thou hast been our dwelling place in all generations." The concept that a part of God's immortal spirit dwells in man leads necessarily to the conclusion that after death this energy will remain immortal. In Ecclesiastes 12:7 it is said: "And the dust returneth to the earth as it was, and the Spirit returneth unto God who gave it."

The frequent statement that the God of the Old Testament was only conceived as a transcendental being while the concept of God's immanence has developed through Christianity is based upon a fundamental misconception about ancient Hebrew thought. This misconception, unfortunately supported by later Hebrew tradition itself, had manifold causes. The historical cause was the lost key of the ancient tradition, but another cause was an emotional one. As far as the Hebrew tradition is concerned, the complicated metaphysical system which we here expose was probably considered as esoteric knowledge, kept in secret by the priests and savants. (*See also* Appendix 25) Average man could not be trusted with the pantheistic idea of God's indwelling because the very basis of the Hebrew world-conception, God's oneness and uniqueness, could thus easily disintegrate. Furthermore, the hierarchical social system, with God at the top and ordinary man at the bottom of the ladder, was in danger if the gap between God and man was bridged. Hence, while from the esoteric viewpoint the concepts of God's transcendence and immanence and the concepts of his oneness and multiplicity could be combined, a simplification in terms of the average man led to a sharp distinction between God and man, transcendent power and earthly inferiority.

Furthermore, the immanence concept of the New Testament emerged more clearly by contrast, namely, by denying its existence in the Old Testament.

The Metaphysical Contact Between God and Man

The Biblical world-system represents, as we shall elaborate more and more, a unique kind of "metaphysical realism." This does not imply that metaphysical phenomena were conceived according to human reactions and parallel to social institutions, but metaphysical processes were conceived as being like physical processes, like energies and laws in nature, or, more correctly, the metaphysical was the physical of a higher order. Since God dwells in everything, everything follows basically the same laws, but as the Cabala elaborated, the world participated in God in different degrees. The forces of nature, fire, water, wind, are to the highest degree charged with God's forces.

But the ancient thinker was still more specific, elaborating not only a system of God's forces according to degree and to manifestation, but also localizing the places in which these psychical-metaphysical forces were in contact with man in their highest concentration. Mount Sinai, for instance, was a place where the fiery forces of God appeared in the highest form. God's forces appear as life and spirit in man, but also here a place of highest concentration is distinguished. The contact between God and man was supposed to take place in man's heart. Thus, Jeremiah says (24:7): "And I will give them a heart to know me, that I am Jehovah." And Jer. (31:33): "I will put my law in their inward parts, and in their hearts will I write it; and I will be their God, and they shall be my people."

The God-Energy

Each human birth opens a new channel between the reservoir of life-forces and God-forces. This contact is already established when the embryo is formed. Isaiah (49:1) says: "Jehovah hath called me from the womb; from the bowels of my mother hath he made mention of my name." The spirit of God given to man is described as a substance which God pours out (Is. 44:3): "I will pour my Spirit upon thy seed, and my blessing upon thine offspring." We see here that the spirit is related to the blessing, which we have already analyzed as an energetic force.

The God-energy is also described as "resting" upon man, and Isaiah gives the main manifestation of this energy (11:2): "And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of Jehovah." This implies that the God-energy works in man in six functions: as wisdom, understanding, counsel, might, knowledge and fear. Knowledge, as emphasized by the

Cabala, is separated from wisdom, knowledge being the accumulation of facts, wisdom being insight and vision.

The substantial conception of God's spirit is also described in Numbers (11:25): "And Jehovah came down in the cloud, and spake unto him [Moses], and took of the Spirit that was upon him, and put it upon the seventy elders: and it came to pass, that, when the Spirit rested upon them, they prophesied." Just as with the blessing, so the energy of the God-spirit appears as transferable and may stimulate certain psychic phenomena such as prophecy. Since, however, everyone has a certain degree of the God-spirit, it is an additional amount of this energy which produces the prophecy. Joel gives a vision of the future in which everybody has this additional God-energy (2:28-29): "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids . . . will I pour out my Spirit." This implies that in the end the full contact between God and man shall be established.

The spirit of God in man moves in him like a force. This expression is used in Judges (13:25): "And the Spirit of Jehovah began to move him." When man participates in the God-spirit, he has to a certain degree God-qualities. And here we have actually the strange phenomenon that men are sometimes called Elohim or gods. In Exodus (18:19) Moses as a judge is called an Elohim. And in a Psalm (82:6) God says to the judge: "I said, Ye are gods, And all of you sons of the Most High." This concept led to the idea of a real God-man, as appearing later in the New Testament. Originally, the concept of man-Elohim was used to describe God's influence upon man, "in-fluence" in the very sense of the word, namely, a flowing of energy from God to man.

The New Testament elaborated the concept of metaphysical energy-transfer. Jesus transfers his energy to material; and others, embodying such material, participate in his energy (John 6:51): "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." Another passage describes how Jesus' energy flows into another person (Luke 6:19): "And all the multitude sought to touch him; for power came forth from him, and healed them all." Mark 5:30 describes this transfer realistically: "And straightway Jesus, perceiving in himself that the power proceeding from him had gone forth, turned him about in the crowd, and said, Who touched my garments?"

The idea of the God-energy flowing through the world is the same as the *mana* concept in Polynesia, where *mana* is the world-force in which all beings participate and which can be regulated, transferred, increased, decreased and brought to an explosion like an electrical current.

Our examples indicate that the anthropomorphic concept of God has basically no place in the Testaments. The idea of God stands for the phenomenon of energy. When, therefore, the story of creation has God say, "Let us make man in our image, after our likeness," the image cannot be understood as a bodily image, but as energy. But what then is it in man which could be termed as being an image of God?

We have mentioned before that God's forces were partly described as fire, wind and water. A correspondence of these manifestations was also believed to be found in man. In his bodily organism the fire-principle appears as a combustion, the wind-principle as breath, and the water-principle as liquid. The same principles were supposed to have their correspondence in the human soul. Man's soul was purified by God with fire and water; Malachi (3:2) says: "For he is like refiner's fire, and like fullers' soap." And in the New Testament these concepts are carried forth. Mark (9:49) says: "For everyone shall be salted with fire." John (3:5) says: "Except one be born of water and the Spirit (wind), he cannot enter into the Kingdom of God." Matt. (3:11) says: "He shall baptize you in the Holy Spirit and in fire." This implies that the magic act of baptizing should apply the God-forces of fire, wind (spirit) and water to man.

If we now attempt to interpret the passage describing that man is made in the image of God, we shall understand that this image is partly the primeval energy in its basic manifestations of natural forces. But before discussing the implications of this concept, we shall first analyze the original meaning of the Hebrew words translated by "image" and by "likeness."

Man as God's Shadow

The Hebrew word translated by "image," *zelem,* has the following translations or meanings: "shade, dark shadow; an illusion (Ps. 73:20), image, likeness, as shadowing forth anything, used metaphysically of anything empty and vain (Ps. 39:6): "Surely every man walketh in a vain show (or as a shadow)." Thus *zelem,* image, is the image of a shadow as a symbol of illusion. God's manifestation is light that casts a shadow or light enclosed in darkness. In this sense the Scriptures say (I Kings 8:12): "Jehovah hath said that he would dwell in the thick darkness" or (Ps. 18:11), "He made darkness his hiding place." God's "hiding place" of darkness makes him the unknown.

But the shadow is also protection. In this sense Isaiah (51:16) lets God speak: "I . . . have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."

The concept of God and his shadow apparently had its origin in Egypt. According to the Egyptian creation myth, the primeval god Nu (world-ocean) took on the form of Ra, the sun, and had union with his own shadow. Thus he begot Shu, god of the dry atmosphere, and Tefnut, god of the waters above the heavens. From the union of these opposites came Nut, the heavens, and Keb, the earth. The other word translated by "likeness" is the Hebrew word *demuth.* Gesenius explains it in the following way: "1) a likeness, image. 2) a model, a pattern. 3) an appearance, e.g., spoken of what is indistinctly seen in dreams or visions. 4) adverb, like, as." The basic meaning of this word is "a model or pattern," which, however, need not be equal to the original, but which, like a design (II Kings 16:10) is as different from the object itself as a shadow is from a thing. Image and likeness express, therefore, not a copy, not even a close similarity to the object. Hence, the assumption of an anthropomorphic concept of God on the basis of the present passage is refuted on two grounds: first, God was not conceived as a supernatural man; second, man was not conceived as a copy of God's structure in whatever form it was conceived.

The World of Unreality

Each of the two words used for the description of man's creation has the basic meaning of something which is not real. Both words, "image" in the sense of shadow and "likeness," are used to denote or signify "that which is indistinctly seen in dreams or visions." The concept of unreality and illusion played a great role in ancient Oriental thought, finding its main development in India with the concept of Maya, the veil of illusion. E. J. Thomas summarizes this theory as follows: "Its teaching is that the senses give us only the experience of transient phenomena. No particular thing is real. At every moment it is passing into something else. And the conclusion is summed up in a verse, which says that: 'As the stars, as darkness, as a lamp, As Maya, as hoarfrost, or a bubble, As dream, or as the lightning's flash, So should one look on compound things.' " (431)

We encounter here basically the same concepts which underlie the story of creation, as we shall fully understand at a later part of our investigation. But the concepts exposed up to now, that the foundation material of the world was "confusion-emptiness-darkness-abyss," that God created the world with a flash of lightning, that the earth in the center of the hollow world-mountain was forever separated from the world beyond, have the same origin as the vision which Isaiah has of the end of days (25:7): "He will destroy in this mountain the face of the covering that covereth all peoples, and the veil that is spread over all nations." The world made by the lightning-flash is transient and unreal like a lightning-flash; it is like the cloud the lightning comes from, the cloud being the veil on the mountain or the cover of illusion. Ultimately this cover will be drawn away, the veil of illusion, the dream, will be destroyed and man, who fell from paradise, will see again the lost origin.

Since the world was conceived as *one* organism in which macrocosmic phenomena have their microcosmic correlate, the cover or the veil over the earth had its correlate in the veil over the human soul. The Book of Ecclesiastes is completely devoted to the problem of illusion. By many of its interpreters, such as Gregory of Nyssa, Jerome, and Augustine up to Heine, Renan, etc., the book has never been conceived as an integrated part of the Hebrew world-conception. Modern commentators, such as S. N. Sedgwick, remark: "Ecclesiastes represents a genuine and original expression of the Hebrew mind. The author stands as a forerunner of Saduceeism." (405) The introductory words of Ecclesiastes (1:2): "Vanity of vanities, saith the Preacher; vanity of vanities, all is vanity," are elaborated to show that life is an illusion, "all is vanity and a striving after wind."

Paul elaborated this concept, saying that the creation was in a state of vanity and illusion until the advent of Christ (Rom. 8: 20-22): "For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." But the symbol of vanity and illusion is the shadow, as the Psalmist says (Ps. 144:4): "Man is like to vanity; his days are like a shadow that passeth away."

Man as God's Correspondence

The other term by which man's creation is described, the word *demuth,* translated by "likeness," has fundamental implications like the first term, "shadow." Both Hebrew words, *zelem* and *demuth,* have similar meanings, as it appeared in their traditional translation, "image" and "likeness"; but the apparent similarity should not delude us about their structural difference. As was the case with the two terms applied to the soul, *nefesh* and *chajah,* which apparently have a similar meaning but which are fundamentally different and even opposite, so we must investigate whether here also we find a difference and even an opposite meaning underlying the terms for the structure of man. (*See also* Appendix 26)

Although both words may have the same meaning: "image, likeness," *zelem* has the connotation of a dark shadow, "shadowing forth anything," while *demuth* has the connotation of a "model, a pattern," like a design or blueprint for something to be made. One image (*zelem*) is the reflection of the actual object; the other image (*demuth*) is the design of an object to be made, not yet present. The image *zelem* is a shadow, vague and "veiled," while the image *demuth* has the clearness of a scheme. The paradox appears if we compare the meanings. The image of the actual and present object is vague while the image of the imagined and future object is clear; or, in other words, the image of the actual being is an illusion while the image of the planned being has a reality.

The model (*demuth*) of an object which is not in existence, like a design of a building, does not have the same properties as the object, but it has corresponding characteristics. The abstract design has, in certain respects, even more value than the building, because it serves as a key for the construction of many buildings, while the real object is only one. The model has, so to speak, the conjuring power; it has infinite potentiality. The concept of the model is, for instance, used in II Kings (16:10), where the text tells that the king sent to the priest "the fashion of the altar, and the *pattern* (*demuth*) of it, according to all the workmanship thereof." But the altar, built after a design, is itself a model of metaphysical principles by which man may inquire (II Kings 16:15): "but the brazen altar shall be for me to inquire by." Human institutions or buildings, like the temple, were supposed to be a correspondence of models established in the universe; Hebrews (8:5) speaks of those: ". . . who serve that which is a copy and shadow of the heavenly things, even as Moses is warned of God when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was showed thee in the mount." Just as the model of the design is a formula to conjure the altar, so the model of the altar is a formula to conjure metaphysical principles.

The model, then, not only encloses the force to conjure a certain object but also this object's conjuring power. The model, which thus becomes a key to the universe, is supposed to have its power not by identity with the object, not even by any similarity, but by corresponding principles. Just as the configuration of the design corresponds to the configuration of the altar, and just as the configuration of the altar was supposed to correspond to a configuration of cosmic forces—so man's scheme, designed by God, "Let us make man after our likeness," corresponded to God's structure. But this correspondence is analagous only to the similarity which a shadow has to its object.

The Concept of Correspondence

The concept of correspondence underlies the entire story of the world's creation, and since this story appears to be the center of the Biblical world-conception, it is a key-concept of the Bible. It is somewhat difficult for our modern thinking, which follows principles of analysis to understand fully the implications of ancient thought, which follow principles of synthesis. Our main purpose is to discover differences and to understand a thing by dissecting it into its elements. The main purpose of the ancients was to discover correspondences and interrelationships.

The idea of correspondence is only partly expressed by the English term derived from the Latin: *con,* together, and *respond.* Correspondence means (according to Webster) "mutual adaptation of one thing or part to another; intercourse between persons by means of letters sent and received." According to ancient thought the various principles of the world are in a state of "mutual adaptation of one thing or part to another." But further, the energy animating each thing is a cause evoking an effect which, working reciprocally, can be compared with an "intercourse between persons by means of letters sent and received." The concept of correspondence includes the idea of reciprocity, which we also understand better by a definition. Reciprocal, from the Latin word *reciprocus,* connected with *re,* back, and *pro,* forward, means (according to Webster) "acting with a backward and forward motion; reciprocating, done by each to the other, mutual." Correspondence, with the meaning of reciprocity, involves the concept of a forward and backward moving energy. *(see also* Appendix 27)

The concept of correspondence was also known in Egypt. The king was supposed to be the correspondence of God. Here also the term (*mstjw*) has been erroneously translated by "likeness." An ancient formulation of the concept of correspondence is to be found in the Emerald-tablet of Hermes Trismegistos with the following sentence: "What is below is the same as what is above in order to effect the wonder of each single thing." According to the cabalistic Zohar, (502) everything on earth is a reflection of the absolute which, therefore, can be recognized in every object. The concept of correspondence has been called "heavenly-earthly parallelism," (258) however this term is misleading, since it implies the idea that the phenomena in heaven and on earth are identical or similar. According to the concept of correspondence, the corresponding phenomena may be completely different in their appearance, as for instance the zodiac configuration and the human life, but they were supposed to have an energy pattern in common.

The principle of correspondence appears in different ways. (1) The same principle may appear in different manifestations, like water as a liquid, as ice, as steam. Just as the same meaning may be expressed by different words, so the same energy-configuration may be expressed by the stars or by the human organism or by a symbol. (2) Different principles may appear in the same manifestation, just as different individualities have the same human manifestation. (3) Different principles, appearing in different manifestations, are in a symbolical relationship to each other. The concept of correspondence expresses the idea of symbolical likeness, which means, for instance, that the macrocosm is "like" the microcosm, that activities on earth have a like consequence in heaven. As Matthew says (16:19): "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."

The concept of correspondence determined the thinking of the people in the ancient Orient, resulting in a symbolic type of thought. Symbol, from the Greek *symballein,* to throw together, means that one image or concept combines the most different associations, which, however, all have something in common. The common denominator makes it possible to embrace all these different associations. If we have, for instance, the concept "water," this evoked in Biblical man the associations of limitation by the waters of rivers, of confusion by the waters of the ocean, of the male and female elements, etc. Hence, everything was not considered to be the object which it represents, but it was considered to be a symbol for processes. The entire people were a symbol. In Deut. 28:37 it is said: "And thou shalt become an astonishment, a proverb and a byword among all the peoples." * In this sense the Bible uses proverbs and parables.

As we have discussed, the concept of "likeness" is for ancient thought completely different from that in our thinking. If we try to interrelate the two concepts of man's creation "in our image, after our likeness" or, as we now translate it, "in our shadow, after our design," we realize that they are opposites in an intricate way. Man, created in the image of God's shadow, has the characteristics of unreality and of illusion just as the shadow is unreal and deceptive with reference to the object by which it is cast. Man, created in the image of God's design, has, with the power of correspondence, the characteristics of potential reality and truth just as the design potentially represents the object to be created.

Since the shadow, symbol of illusion, denotes the present object, and the design, symbol of reality, denotes the future object, the creation of man is not "to be" in illusion—but "to become" in reality. We have discussed that this concept of man, "to become," underlies the story of creation, which is Genesis, the story of development or of becoming. While the development of the soul goes from the substantiality of *nefesh* to the spirituality of *chajah,* man's structure is supposed to develop from the insubstantial shadow to the substantial design.

---

* Cf. I Kings 9:7; II Chr. 7:20; Job 17:6; Jer. 24:9.

Traditional Interpretations of Man's Likeness to God

According to the traditional viewpoint, as stated by one Bible critic: "No distinction can be drawn here between 'image' and 'likeness'; they are not intended to express two distinct ideas, but are a pair of synonyms setting forth one idea with special emphasis and some variety in language." (29) Then Bennett continues: "Wherein did the author understand that this likeness consisted? . . . If the author had taken the very serious trouble of thinking out this problem he would have given us his solution. As it is, he has provided us with a general formula, which we are at liberty to use in the light of the Christian revelation."

The translation of *zelem* and *demuth* by "image" and "likeness" led to many discussions. Philo remarks: "Let no one represent the likeness as one to a bodily form; for neither is God in human form, nor is a human body God-like. No, it is in respect of the Mind, the sovereign element of the soul, that the word 'image' is used; for after the pattern of a single Mind, even the Mind of the Universe as an archetype, the Mind in each of those who successively came into being was molded." (363)

The Jewish philosophers Maimonides and Montefiore reaffirm Philo's statement. (Appendix 28, 29) Thomas Aquinas carried this view forward in his *Summae Theologiae.* He defined the image of God as of "primarily intellectual nature." Also in *Joannes Evangelium* Augustine says: "For not in the body but in the mind was man made in the image of God." In order to find God, Augustine says: "Descend into thyself; go into the secret chamber of thy mind. If thou be far from thyself, how canst thou be near to God?" But although Augustine believes that it is possible to reach God by the mind, he believes it absolutely impossible to understand him.

According to Luther, God's image in man was lost by the Fall. It is now "so utter leprous and unclean" (312) that we cannot comprehend it. We can only define it in terms of contrast to our present state of sin. Modern Christian theologians interpret the image in human nature not only by man's rational faculties but by some faculties beyond them. Heidegger, for instance, defines the Christian concept of the image as: ". . . the idea of transcendence, namely, that man is something which reaches beyond itself—that he is more than a rational creature." (214)

But all the post-Biblical thinkers, from Philo on, interpreted the concept of likeness in terms not corroborated by the ancient tradition, in terms of mirror-likeness. Neither man's body nor his mind was conceived as mirror-likeness to God. Between God and man there exists a fundamental difference of the same nature as that between a shadow or a design and its object. This fundamental difference includes everything, thus also the mind. The Old Testament emphasizes the difference between God and man with regard to the mind, for instance, in Numbers (23:19): "God is not a man, that he should lie. Neither the son of man, that he should repent." I Samuel emphasizes the difference between man's and God's ways of judgment (16:7): "For Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart."

We have seen through our analysis that the structure of God was mainly described under an energetic concept. The human-like attributes given to God can easily be detected as symbolic references. The description of God as natural forces, on the one hand, and his penetration of all parts of the world, on the other hand, show that his image cannot be localized in any way. The concept that God is everywhere, but never to be grasped, and the polarity of his manifestations make him incommensurable and incomprehensible, prohibiting any concretization or visualization. But if man experiences God, he can only talk about his experience in human terms, thus being in a paradoxical situation. The acceptance of this paradoxical situation leads the authors of the Old Testament to describe God paradoxically, and it is just by this paradox that they feel themselves to be near God, who, to the human mind, becomes manifest in paradoxical ways.

Volcanic Man

The creation of man is not only described by the two terms *zelem* and *demuth,* but again in a threefold way. The third term is *adam,* the word for the bodily substance of man. The importance of this word is emphasized by the fact that it became the proper name of the first human creature, Adam. We have already pointed out that for the ancient thinker the name had a special significance, that it was a formula of forces, and that the name was so closely connected with the structure of the name-bearing subject that changing the name meant changing his structure. We, therefore, have to analyze the word *adam*; we must explore the structure expressed by this word. Then, having detected the concept of man, hidden in his name, the two other attributes, *zelem* and *demuth,* have to be brought into a relationship to this concept, so that the structure of man, described by the trinity of concepts: *adam–zelem –demuth,* may be revealed according to its conception by the narrator of the story of the world's creation.

The creation of man is retold in the second story of creation where it is said (Gen. 2:7): "And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life." The two versions of man's creation have been a puzzle to all Bible commentators, who finally decided to be satisfied with the simple explanation that we have here two completely different stories, derived from two different sources. But why the final editor of that book, which was supposed to give a unified account of the world's creation and development, did not fuse both stories or integrate them into a whole, could not be explained.

Just as different names of the same person indicate his various aspects (for instance, Exodus 6:2-3 explains that different names for God refer to his various aspects), so different versions of the same happening indicate various implications of the same. We, therefore, have to interrelate the two stories of the creation of man, using them like a stereoscopic picture which shows the same object from two different angles.

The second story of man's creation says that man, *adam,* was formed of the dust of the ground, *adamah.* Thus man, *adam,* is characterized by the material, *adamah,* of which he was made. What is this material? The traditional translation substitutes the word "earth" for "ground"; however, the Hebrews had a specific word for earth (*erez*), and the term *adamah* only appears in relation to the productive forces of the ground, for instance, in the connection of "tilling the ground" (Gen. 4:2; Isa. 28:24) and in connection with making an "altar of earth" (Ex. 20:24).

The words *adam* and *adamah* have the connotation of "red" (after Gesenius), as it appears in the name Edom. This name is written like that of Adam but pronounced differently. This name was given to Esau when he asked his brother Jacob (Gen. 25:30):

"Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom" (that is, red). Adam-Edom means: red, ruddy.* The word *dam,* which forms the main part of *a-dam,* means blood. Man is called the red one because of his red blood, which was considered as the life-substance that also carries the soul. This red liquid is taken from the red ground. But where is the earth red and liquid? It is the fiery glowing earth in the depths. We remember that the earth at the stage of creation was called "the glowing," and that man was described as born from the depths of the earth (Ps. 139:15): "When I was made in secret, and curiously wrought in the lowest parts of the earth." In the words of Isaiah (51:1): "Look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged." We thus have a connotation to *adamah,* namely, the red volcanic glow. This is similar to the former concept of *jabesh,* the glowing earth, at the time of its creation; but at that time the glow did not have the creative powers, it was still empty of life-force. Thus *adamah* originally seems to have been the fiery earth in the depth, loaded with the forces of life. It is furthermore significant that the name Adamah was used for a city that was destroyed by volcanic fire, together with Sodom and Gomorrah (Gen. 14:8; Deut. 29:23; Hos. 11:8).

Another word, written in the same way as *adam,* but pronounced *odem,* means "jewel of red color," probably ruby. The jewels were associated with fire-stones, as Ezekiel says when he describes the cherub (28:13-14): "Thou wast in Eden, the garden of God; every precious stone was thy covering, the ruby, the topaz . . . I set thee, so that thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire." Ezekiel describes here the garden of Eden, in which man was also formed, upon the holy volcano, covered with stones of fire which appeared as jewels.

The idea that the creative forces of the earth are of a fiery nature is expressed by Job (28:5): "As for the earth, out of it cometh bread; And underneath it is turned up as it were by fire. The stones thereof are the place of sapphires, And it hath dust of gold." The earth material which produces bread is not only described by the associations of fire and jewel but also of "dust of gold." When the second story of creation tells, (Gen. 2:7) "And Jehovah God formed man of the dust of the ground," this "dust" seems to have the implication of "dust of gold."

---

* As we shall discuss later, Adam and Edom again are an expression of polarity, having an opposite character.

But before analyzing this very important concept of dust, we should like to give some examples of the role which the symbolical picture of man's fiery structure played in Oriental conceptions. The comparison of man, people and God with fire appears among several Biblical authors. Isaiah says (10:17): "And the light of Israel will be for a fire and his Holy One for a flame" (cf. Isa. 66:24). Amos 4:11 says: "I have overthrown cities among you, as when God overthrew Sodom and Gomorrah, and ye were as a brand plucked out of the burning."

One of God's main manifestations being fire, a representation of the fiery principle was also invested in man. The concept of the soul in the retort, which we have already discussed, the concept of man's purification by the fire of pain, is also related to the idea that the fire-principle in man not only appears in his bodily combustion, in the warmth of blood and breath but also in the "heat" of his soul. As the Psalmist (39:3-4) says: "My heart was hot within me while I was musing the fire burned." The concepts of "fire of life," "spark of the soul," "burning passion," have been in use up to now. Fire was considered as the foundation of the world, and it is characteristic of this volcanic conception that the Chaldean word for "foundations" (pronounced *osh*) is written similarly to the Hebrew word for fire (pronounced *esh*).

One of the apocryphal books, the *Syriac Treasure-Cave,* describes God's creation of man as follows: "And God with his holy hands formed Adam after his image and likeness. When the angels saw his wonderful appearance they were seized by the beauty of his face, because they saw his face as it flamed like the sun. The light of his eyes was like that of the sun, the light of his body like the sparkle of a crystal." (37)

Similar concepts are transmitted by the folklore of the talmudic midraschim; one, for instance, describing Jacob's struggle with the angel, tells: "The angel thought: I will show him with whom he has to deal. Do you know what he did? He put his finger into the earth and the earth sparkled fire. 'You mean to frighten me,' said Jacob, 'but I am totally of fire.'" (492a) (*See also* Appendix 30)

On a Jewish sarcophagus from the Hellenistic epoch the candleholder stands for the image of the dead, whose life was symbolized by the flame of the candle. (Fig. 56, after Wischnitzer)

Plato, who in his *Timaeus* reports ancient concepts of the world's creation, tells that God formed man by "weaving out of air and fire a veil of mesh-work," (370) and he explains this concept as follows: "Every living creature has its inward parts round the blood and the veins extremely hot, as it were a fount of fire residing within it." (370) The concept of the fiery structure of man, which also appears in pre-Socratian philosophy, in Indian concepts, in the Old-German poem "Muspilli," etc., suggests that Adam, the red one, is man made from the fiery volcanic earth. The following description of God's creation of man seems to continue the fire-concept, because the verse, "and breathed into his nostrils the breath of life," employs the term *nafach,* to breathe, which also has been translated to mean "to puff, to blow up a fire, to kindle up." Thus Adam seems to be a symbol of volcanic man who has in his soul those energies which may erupt for creation or for destruction.

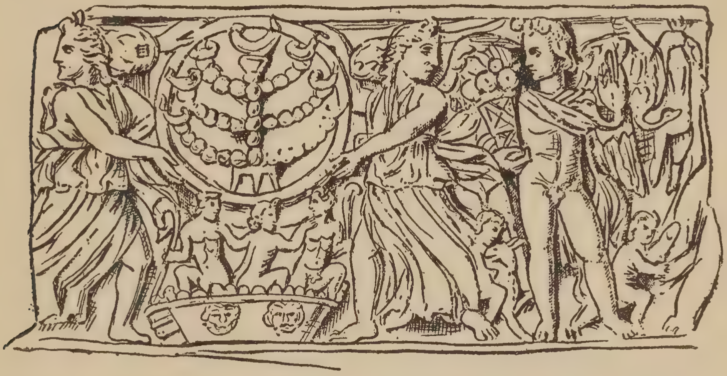


Fig. 56. Jewish sarcophagus from the Hellenistic epoch. Lateran, Rome. (after Wischnitzer).

The Creative Dust

The creation of man in the second story of creation is not only described by *adamah,* the fiery material of the earth, but also by "dust"; the text says: "And Jehovah God formed man of the *dust* of the ground." (Appendix 31) Why did the narrator not use *adamah,* ground-stuff, only, but also another specific word, "dust"? The concept of "dust" leads us in a new direction. Dust was the symbol of the creative force, probably taken from the dust-like seed of flowers (Gen. 13:16): "And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then may thy seed also be numbered." Genesis 28:14 says: "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south." Here the dust has two connotations, that of the innumerability of elements and that of movement.

But the dust has also the connotation of death and as such it is related to ashes. The Psalmist (22:15) speaks of "the dust of death," and he says (18:42): "Then did I beat them small as the dust before the wind," and (83:13): "O my God, make them like the whirling dust." As a sign of mourning, especially mourning the dead, the Hebrews put dust upon their heads (Jos. 7:6; Lam. 2:10; Ez. 27:30).

The dust as a creative principle, related to the seed, is connected with the concept of order and configuration, directed by the law of the species (Gen. 1:11, 24). The dust as a destructive principle was used for the so-called test of adultery (Num. 5:17): "And the priest shall take holy water in an earthen vessel; and of the dust that is on the floor of the tabernacle the priest shall take, and put it into the water." The woman to be tested has to drink of this water. If she is innocent the water is a blessing, if she is culpable the water acts as a cursing. According to man's reaction the dust-principle becomes reactive.

We obtain further insight into the Hebrew associations with dust if we investigate the meaning of the word. The word *aphar* means "dust" and "to be whitish, light reddish like sand, the gazelle, rubbish." (429) Gesenius says about the basic significance of the word *aphar:* "to be reddish; dust as a symbol of force which lies in the act of breaking; that which boils violently and seethes in the pot; to be fertile, ashes from fertile soil.* According to J. Levy, *aphar,* or *aphra,* is used to designate the dust of gold; and as a derivative, *aphrutim,* gold-ore, and *aphran,* a jewel which designates the tribe of Levy. (249)

---

* Original text in Latin: "aphar" (aleph): rad. inusit. Arabicum: vehementer bullivit et ferbuit olla, agilis fuit, cucurrit, assilivit, unde nonulli repetunt cineris significationem, quae est sub "ephar" (aleph-pe-reisch), nimirum a levitate vel its ut pr. sit favilla, ab aestuando dicta."

We have already referred to the concept of gold-dust in the fiery earth, used by Job 28:5-6. The relationship between gold-dust and fire on the one hand is based upon the sparkling dust in the sunlight, which appears as fiery gold. On the other hand, gold was the symbol of perfection, the ultimate product obtained by the alchemistic process in the fiery oven. Thus Job says (23:10): "But he knoweth the way that I take. When he hath tried me, I shall come forth as gold." And Isaiah says (13:12-13) "I will make a man more rare than fine gold, even a man than the pure gold of Ophir. Therefore I will make the heavens to tremble, and the earth shall be shaken out of its place, in the wrath of Jehovah of hosts." Thus, the gold of man's soul is refined in the alchemistic oven of God's wrath.

The symbol of each Hebrew tribe is a jewel, worn by the priest on his breastplate (Ex. 28:21): "And the stones shall be according to the names of the children of Israel." Revelation says of the perfect man (2:17): "To him that overcometh, to him will I give the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it." We find here the concept which is spread over the entire ancient Orient up to China, that man has in his soul the precious elements which he has to configurate and to bind together as if by a magnetic force. It is by this process of configuration, which is also compared to an alchemistic procedure, that at the end that structure is formed which the Chinese call the "golden drug" or the diamond. (267)

Magnetic Man

Dust appears as the elemental principle which receives a configuration to life or death. This idea of the configuration of dust-particles reminds us of the magnet, which configurates iron-dust into patterns. Plato's *Timaeus,* describing the creation of man, refers to "the marvels concerning the attraction of electron and of the Heraclean stone," i.e., the loadstone or magnet. In his book Ion, Plato compares at length the psychological powers in man to those of a magnet; talking of inspiration, Plato compares it to:

> "... a divine power, which moves you like that in the stone which Euripides named a magnet, but most people call it Heraclean stone. For this stone not only attracts iron rings, but also imparts to them a power whereby they in turn are able to do the very same thing as the stone and attract other rings; so that sometimes there is formed quite a long chain of bits of iron and rings suspended one from another; and they all depend for this power on that one stone. In the same manner also the Muse inspires men herself, and then by means of these inspired persons the inspiration spreads to others, and holds them in a connected chain." (369)

Thus, according to Plato, man possesses magnetic qualities which move him and which can be transferred to others.

Our hypothesis that the dust of *adamah* is related to the concept of configuration and to the symbol of the magnet is supported by further evidence from other Oriental concepts. I found that the Latin word *adamas* means "the magnet" and also "the diamond." We must be aware, of course, of the etymological implications. The Hebrew word *adamah* is related to the concept of "red." However, the full etymology is not clear. The association with ruby, precious stone, diamond, appears with *adamah* as well as with *adamas.*

Plutarch describes the Latin etymology of *adamas* as follows: "The magnet has highest value in human matters, not only the stones having from its origin the greatest hardness throughout generations. Its hardness is undescribable, and it is also victorious over the fire, and so from nature, where it got its name 'untameable,' *adamas.*" (430) Here the word *adamas* is derived from the Latin word *adomabilis,* untameable; but also this etymology is not certain. *Adamare* means "to acquire a liking for, to love"; and it seems to be more suggestive to assume a relationship between *adamas,* the magnet, and its main property of attraction, the idea of attraction underlying the concept of "to acquire a liking for, to love." But, whatever the etymological relationship of *adamah* and of *adamas* might have been, our following observations make it very probable that the narrators of the story of creation and of the other Biblical books were aware of that concept which appears in the similar Latin word.

The Hebrew word *adamah* is closely connected with Adam, man. But this word is used for the concept of a human being, for the idea of man, while other words are used for other concepts of man, *geber,* referring to his strength; *sakor,* referring to man as a male as opposite to female (*ijsh*). Adam became the symbol of the ideal man; the Cabala speaks of the heavenly man, Adam Kadmon, as symbolizing the world. In this connection it is most significant that in later Oriental tradition the perfect man was called *adamas,* the magnet. The Barbelio Gnostics call the perfect man *adamas;* the *Thesaurus Linguae Latinae* quotes sentences such as: "Petrus was the strongest magnet," a "magnetic savant" (*vir doctus adamantinus*), etc., and this concept is preserved in the Arabic language. Here the prophet is called "Iman," the magnet. The relationship of this word, *iman,* to the ancient *adamas* can be traced through other languages, namely, in Old French, *daimant,* later developed to *diamond;* in Provencalic, *aiman;* in Catalan and Arabic, *iman.* Plutarch called the magnet *androdamas* which means "the human tamer."

A relationship between the magnet and human beings was based upon the observation of magnet-like forces, which may go out from one human being to another, appearing in the common phenomenon of human attraction to one another and in the specific phenomenon of "magnetic" healings, as they are reported from the prophets and Jesus.

But it is not the property of attraction alone which made the magnet a wonder, it was mainly its property of magnetic configuration. The *Thesaurus* quotes sentences of Roman authors, such as "disastrous figures from the magnet, written into the necklace of harmony." The magnetic configuration of iron-dust to figures was compared to a writing, and it seems that this idea led to the concept that man's doings appear as streamlines or writings in the earth or in the ground (Jer. 17:13): "They that depart from me shall be written in the earth." According to John 8:6, Jesus demonstrates this concept as follows: "But Jesus stooped down, and with his finger wrote on the ground." Jeremiah says (17:1) that these figures are written with a pen of iron upon the tablet of the heart: * "The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the tablet of their heart, and upon the horns of your altars." The sin of Judah seems to appear as a magnetic energy figure.

The two observations, of the magnetic figures and of the transfer of magnetic energy, developed the symbol of a configuration of forces and of their transfer. The energetic concept underlying the entire world-conception of the ancient Orient could be united under the image of the magnet. As we have already discussed, the world was mapped into energetic fields, and the energetic *mana* concept implied the transfer of energy from one object to other objects in a magnet-like way. The concept of a polarization also could be integrated into the magnetic concept. If man was formed from *adamah, adamas* being the magnet, we might conclude that *adamah* was magnetic ground or magnetic stone, and that dust was the dust of this magnetic stone. The concept that man was hewn out from stone appears in Isaiah (51:1): "Look unto the rock whence you were hewn," and in Deuteronomy (32:18): "Of the rock that begat thee thou are unmindful." This association implies that the original soul was begotten by a rock which was endowed with creative forces. It is the magnet or loadstone which is loaded with energetic qualities that can be compared to creative forces. I Peter (2:4) calls man a "living stone," and he preaches (2:5): "Ye also, as living stones, are built up a spiritual house." Matthew also uses this concept (3:9): "I say unto you, that God is able of those stones to raise up children unto Abraham."

---

* Cf. Jer. 31:33; Prov. 3:3; 7:3.

The symbol of man as a stone, and specifically as a magnet-stone, was used (as were all symbols) with a positive and with a negative connotation. With a positive connotation, man is charged with energy like the loadstone; with a negative connotation, man's energy is shut up like that of a stone. Zechariah says (7:12): "Yea, they made their hearts as an adamant stone."

The energetic qualities of the rock also appear in the associations that a rock can be conjured to give water or fire, which were considered as the basic elements of life. Numbers 20:8-9 describes how God tells Moses to take a magic rod and to conjure water from the rock.* Judges 6:21 tells how fire is conjured from the rock by help of a rod. The rod here has magic qualities which could best be exemplified by a magnetic rod. It is characteristic that Moses with his magic rod transforms the dust to living organisms, namely, to lice (Ex. 8:16): "Stretch out thy rod, and smite the dust of the earth, that it may become lice throughout all the land of Egypt."

An Egyptian representation from the Papyrus Ani shows how a priest with his magnetic rod in the form of a snake conjures a mummy to rebirth. (Fig. 57) A symbol for God's magnetic rod is the lightning, describing figures on the sky and on the objects it strikes. The lightning was, as we have discussed, the magnetic rod of creation. An African rock painting from South Rhodesia pictures a woman conjuring the lightning with her rod. A man kneeling before the lightning is charged with energy. (Fig. 58) A symbol for man's magnetic rod is the penis, which conjures the living being.

---

* Cf. Isaiah 48:21.

Man as a magnet configurates the biological elements into a new being and the elements of the soul like iron-dust into good or bad figures. "The book of life" (Ex. 32:32; Ps. 69:28; Dan. 7:10; 12:1) may have been considered a record of men's writings on "the tablet of their heart." Man has in his hands the magnet or the magnetic rod to conjure his soul to the best possible figures, which appear correspondingly in the book of life that God has in his hands. Psychologically, this magnetic rod is meditation. Michelangelo in his creation of Adam, painted in the Capella Sixtina, revived the original concept of the creation of man. God, who in the whirlwind turns around Adam, stretches out his finger, to which the hand of Adam has risen magnetically. It is by this magnetic induction that Adam becomes a living soul.

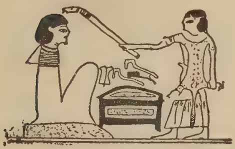


Fig. 57. Papyrus Ani Conjuration of a mummy by means of a hypnotized snake. Egpyt, Thebes. (Danzel).

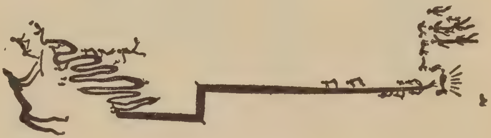


Fig. 58. A woman conjuring water from which lightning originates. A man kneeling before the lightning is charged with energy. South Rhodesia rock painting. (Frobenius).

The Greeks ascribed the doctrine of the processes of meditation to Hermes, whose main attribute was his magnetic rod with which he opened the gates of the underworld and transformed the souls of the dead. The kingdom of the underworld also was called the magnetic kingdom, and the medieval description of esoteric scriptures as magnetic scriptures probably has ancient roots.

The creation of man now appears in a new light. Adam is the magnetic man whose task is the configuration of the given material. In this sense man actually becomes an image of God, because God's main characteristic is the creative activity, the configuration of material into the world, that magnetic process which also appeared in God's act of seeing.

Man becomes the radiator of forces, just as some Babylonian seals represent gods surrounded by sparks of energy (Fig. 59, after Jastrow), just as the Christian Saints were represented with halos radiating from their heads.

With his power of configuration man receives the freedom to choose good or evil, to configurate the forces of God or of Satan of whom the Hebrew legend tells. Satan or Sammael's function was merely to tempt man for an evil configuration. When he succeeded in this attempt, Satan became the prosecutor and executioner before the heavenly tribunal. But neither God nor Satan determines man's actions; man himself is the creator of himself. The forces of creation are planted in his soul.

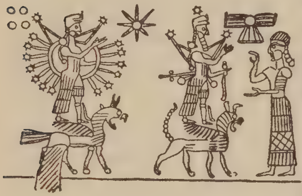


Fig. 59. Gods surrounded by sparks, their aura of energy. Babylonian seal. (Jastrow).

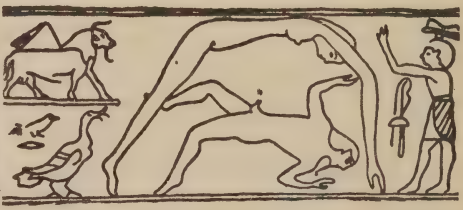


Fig. 60. Separation of heaven (woman) and earth (man) at the moment of their union, symbolized as a sexual union. The sperm becomes a life-principle. From an Egyptian coffin. (Jeremias).

When man is created in God's shadow (*zelem*), as his design (*demuth*), these two characteristics now receive a new significance. The shadow, as we have discussed, is a symbol of illusion, cast by the object in its present state; the design is a symbol of an object to be made in the future. The design has the qualities of a magnet, namely to configurate things into a pattern. Since the design potentially transfers its structure to many objects, made after it, it is a symbol of transferable energy, an eternal source of creativity. Just as with the magnet, the design has conjuring power.

Thus, Adam, Man, is the configurator. He is the opposite of Edom (Esau) who was not able to configurate his destiny, but lost it to his brother Jacob for a mess of pottage. Here the polarity of the words Adam-Edom becomes manifest. Man has the potentiality for configuration or non-configuration. This is his unique position: his freedom of decision.

Interrelating the three concepts of man's creation: *Adam—zelem —demuth,* magnetic man—shadow—design, we find the formula of man's potentiality. Man with his endowment of magnetic force of configuration may transform his material of the illusionary shadow into the design of potential reality. Man is invested with the force of highest responsibility—the structure given to man is not to *be,* but to *become.* This is the most fundamental concept in the Old Testament, according to which nothing is static but everything is dynamic. Genesis is in the very sense the foundation of everything; everything is in a continuous genetic process. The world is in continuous transformation; man is the great transformer of himself and of the world.

This is our translation of the verses describing the creation of the creature and of man:

And Elohim said: Let the earth bring forth
living souls after their kind,
cattle
and creeping creatures
and beasts of the earth after their kind and it was so.

And Elohim formed the beasts of the earth after their kind
and the cattle after their kind
and every creeping creature of the ground after its kind.
And Elohim gazed so that it became balanced.
And Elohim said: Let us form a man
in our shadow after our design.

CHAPTER 10: RADAH—
THE DOMINION OF THE MIND

> . . . and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
>
> And God created man in his own image, in the image of God created he him; male and female created he them.
>
> And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth.

Dominion

ONE of the fundamental differences between the Biblical story of creation and creation stories of other cultures is that in the former each creative act is determined by a purpose. Other creation stories either merely report that the object of creation came into being, or, if they resort to any explanations, they say that God or the gods created out of a playful impulse. According to the Biblical story of creation, the creative acts are purposeful and functional. The firmament is created in order to divide the waters, the earth in order to put forth the plants, the luminaries in order to organize the universe, and the animal creatures in order to fill the universe with living beings. The story of creation not only reports the facts of creation, the *that,* but also the purpose of creation, the *why.* The purpose of the creation of man is now stated: "Let them have dominion." The objects of dominion are defined as: the fish of the sea, the birds of the heavens, the cattle, the earth, every creeping thing. Man's task of exercising dominion cannot easily be understood. As the later text tells, the animals were not given man for food; his food was rather to be the herbs and fruits of trees (Gen. 1:29-30). The animals were not yet named; they did not yet have their specific function which, according to the ancient concept, was conveyed by the name. The naming is described in the second story of creation (Gen. 2:19). Furthermore, the narrator omits the beasts, the wild animals, whose creation was mentioned previously (Gen 1:24). But we have seen that in Biblical concepts the animals had a symbolic significance and the context of the story of creation indicates that the animals symbolize the forces of the soul. Now man is given his main task: to direct these forces in a specific way, indicated by the term "to have dominion." That this is man's chief task appears from the fact that God selects it as man's first manifestation and singles it out from those that follow with His next creative step of blessing man. Here his other tasks are named (Gen. 1:28): "Be fruitful and multiply and replenish the earth and subdue it."

What is the significance of this primary task: "having dominion"? The narrator could have used other terms such as "to rule," which he had applied to the stars (Gen. 1:16). The Hebrew word *radah,* not only implies the concept of governing and directing, but especially that of dominance. (Appendix 32) Man has to be superior to the principle for which the animal stands. The three species of animals mentioned: cattle, creeping things and beasts now have their parallel in three higher principles: *adam—zelem—demuth.* As we have explained, *adam* expresses the idea of magnetic configuration; *zelem,* the projection of a shadow, expresses the idea of projection; and *demuth,* the idea of a design and of direction. The context suggests that these higher principles are those of reason while the lower principles of the animals are those of emotion. Configuration, projection and design actually are the basic principles of higher mental processes. Anything we perceive or express is a configuration of isolated elements into a pattern; upon this pattern we project a meaning. This meaningful pattern becomes a design, a direction, upon which we form our mental operations.

Thus, from a psychological point of view, the term "to dominate" suggests that the undirected emotions are subordinated to the direction of reason. After the creation of the soul the story of creation now describes the creation of the mind.

The Upper and the Lower

In ancient thought the concept of dominion had a very specific connotation. Our word dominion comes from the Latin root *dominus,* master, and similarly, domination in the Hebrew concept implies the idea of an upper principle, using its force upon a lower one, or the upper stepping upon the lower. Thus Psalm 8:6 says: "Thou makest him (man) to have dominion over the works of thy hands; thou hast put all things under his feet."

The concept of upper and lower principles appears spatially, socially and psychologically. The ancients were very conscious of these correspondences. Just as heaven was spatially the upper and earth the lower, so in their social hierarchy priest and king were the upper and the people the lower. Psychologically, reason was the upper and emotion the lower principle. But as all manifestations were conceived to be dynamic, what appears as the upper and what appears as the lower principle were not rigidly fixed but could change. The world was conceived as a wheel in motion, thus also revolving the upper and the lower principles and the manifestations of dominion. An example will demonstrate the deep implications of this concept. The concept of upper and lower also appears with sex habits and they, in their turn, had social implications. During the first stages of creation the role of the woman was more emphasized than the role of man. Wisdom, present before God created the world, was conceived as a female manifestation (Prov. 9:1-3), the primeval chaos was female, as Tiamat, the Babylonian goddess of chaos indicates. God's brooding over the water also suggests a female aspect. In the second story of creation it is the woman who seduces man to the fateful act; she is called "mother of all living," while there is no corresponding term for man, and Eve, giving birth to Cain, says (Gen. 4:1): "I have gotten a man from Jehovah" (usually translated "with the help of Jehovah") and does not refer to Adam. (Similar is the role of Joseph concerning the birth of Jesus.) God says to Abraham: "Hear what Sarah your wife says"; Jacob serves fourteen years to gain his wives Leah and Rachel; and it is Jacob's mother who arranges the ruse by which he gets the first birthright from his father. It seems that at that time the social organization was that of a matriarchate. We agree wih A. Bertholet, who remarks: "The Old Testament contains a number of traces which seem to indicate that among the ancestors of historic

Israel the matriarchate was in force—that is, a child was considered to belong, not to the father's clan or family, but to that of the mother." (31) It is characteristic that the tent belonged to the woman (Gen. 24:67; Judges 4:17), and it was man's duty to follow the woman rather than conversely (Judges 14:1; 15:1). Thus, at one time the woman was the upper. This concept was also expressed sexually. In the sexual union the woman was the upper and man the lower. Egyptian representations of the world's creation demonstrate this clearly. Man, the lower, symbolizes the principle of earth; and woman, the upper, arched over him, symbolizes heaven. While the heavenly woman separates herself from the union, man's ejaculated sperm brings creation upon the earth. This concept is illustrated by an Egyptian painting in a tomb. (*See* Fig. 60)

Psychologically, *chajah,* the female principle of spirit, is the upper, while *nefesh,* the male principle of vitality, is the lower. But the principle of upper and lower changes. Before man's fall the story of creation emphasizes that man follows the woman (Gen. 2:24): "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." After the fall woman follows man (Gen. 3:16): ". . . and thy desire shall be to thy husband, and he shall rule over thee." This passage corresponds to the view which later, in post-Biblical times, became a static dogma, that man always must be above and the woman below. The ancient concept, however, corresponded to that of the Chinese, *Yang* and *Yin,* symbolizing the male and the female principles which, interlaced, are in a continuously turning movement. Here the concept of above and below, or upper and lower, is not conceived as a rigidly fixed position but as a dynamically changing direction. (*See* Fig. 36)

The Hebrew words for above and below also have a dynamic aspect. The word for above, *maal,* has its root in *alah;* "ascend, go from a lower region to a higher." The force of ascending is equally ascribed to inanimate beings, to the shooting up of plants, to the springing up of wind, flame, smoke, vapor, to the rising of the sun, to a way leading up. It is also used psychologically to describe the rising up of anger which often is compared to smoke, and to the shooting up of ideas in the meaning "to come up to mind, to be remembered." It also means "to be exalted, to surpass somebody, to excel"; and also "to evoke." All these meanings and other similar ones have the concept in common that "above" is not a static but a dynamic term. It means the rising of energy, either cosmically, in the sun, or biologically, in the growth, or psychologically, in the rise of emotions and ideas. And it means socially the idea of surpassing, being exalted or attacking. These dynamics have positive as well as negative connotations, positive in the sense of ascending to a higher sphere, negative in the sense of destructive attack.

The Hebrew word for below, *matah,* may be translated to mean "downwards, underneath," and it implies the idea of support. It also means a "staff for walking, supporting oneself." And the word below also implies the concept of direction and of dynamics.

As far as the concept of dominion implying an upper and a lower principle, dominion was not a static but a dynamic concept. Actually the Biblical authors emphasize the shifting aspect of dominion; that those who have dominion on earth may fall, and the low ones may rise. Although the God-forces have dominion over man, man, as Jacob's battle with the angel shows, can wrestle with the God-forces and achieve dominion over them (Gen. 32:28): "for thou hast striven with God and with men, and hast prevailed." The story of creation emphasizes this dynamic principle of fluctuating dominance when God curses the serpent and the woman. The serpent being a male representation, God indicates that the serpent-male and woman-female energies struggle with each other (Gen. 3:15): ". . . he shall bruise thy head, and thou shalt bruise his heel."

The Dominion of Reason over Emotion

The concept of dominion is conceived in relationship to the birth of the mind and of the soul. The mind is defined as a function of configuration, projection and direction; the soul as the reservoir of untamed emotions. The text implies the concept expressed throughout the ancient Orient that man should dominate his emotion by reason. The Psalmist expresses this idea by the words (Psalm 119:-109): "My soul is continually in my hand"; but Job asks (13:14): "Wherefore should I take my flesh in my teeth, and put my life in my hand?" Reason is the rider who tames the horse of emotion, carrying the rider to the goal towards which he directs it. The Upanishads of the Hindu express this symbolism as follows: "Know the Self to be sitting in the chariot, the body to be the chariot, the intellect the charioteer, and the mind the reins . . . He who has no understanding and whose mind is never firmly held, his senses are unmanageable, like vicious horses of a charioteer. But he who has understanding and whose mind is never firmly held, his senses are under control, like good horses of a charioteer." (19)

The God Vishnu carried by the monster Garuda (Fig. 61, from Java, Museum Guimet, Paris) expresses the same symbolism as that of medieval saints standing upon dragons, namely the dominion of the spiritual principle over the demonic one. A late Egyptian representation pictures the dominion of the higher principle over the lower one as a human head growing out of the body of a donkey (Fig. 62). Buddha riding a monster, medieval saints standing upon dragons, they all express the metaphysical principle of dominion in psychological terms. It is the wild animal in the soul which has to be dominated; Job says (11:12-15): "Yea, man is born as a wild ass' colt. If thou set thy heart aright, and stretch out thy hands toward him; if iniquity be in thy hand, put it far away . . . surely then shalt thou lift up thy face without spot."

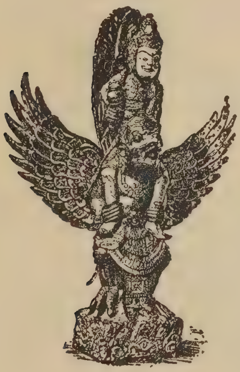


Fig. 61. Vishnu carried by Garuda. Java. (Musee Guimet, Paris).

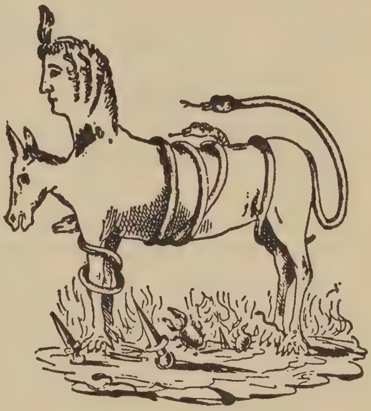


Fig. 62. The upper and the lower. Late Egyptian.

The concept of man gaining dominion over the animal of emotion in him is beautifully pictured in the *Ten Oxherding Pictures* of the Zen Buddhism (*zen* means "meditation"). We shall briefly discuss them, because they illustrate well the concept of man's dominion over his soul, which is similar to that of the Biblical authors. The soul is represented as a wild animal over which man gradually gets dominion. The degrees of achieving dominion are not represented by various species of animals, but by a gradual transformation of the same animal. The ten ox-herding pictures represent a boy as a cowherd taming a wild ox, the ten pictures describing the process of taming. Each picture has a descriptive text. (19)

The first picture (Fig. 63) shows a black bull, symbol of the untamed vital force in the soul, and a boy, symbol of the directing force. The boy holds in his hand a flower and a branch. A black cloud is over the valley; it is a symbol of the storm in the soul, which precedes the lightning of self-illumination. This picture, called *Undisciplined,* is described as follows:

> "With his horns fiercely projected in the air the beast snorts,
> Madly running over the mountain paths, farther and farther he goes astray!
> A dark cloud is spread across the entrance of the valley,
> And who knows how much of the fine fresh herb is trampled under his wild hoofs."

In the second picture (Fig. 64), called *Discipline Begun,* the soul-child, symbol of the spiritual forces, struggles with the animal, symbol of the emotional forces, until he has conquered it. Instead of the flower the boy has now a whip in his hand. The controlling state (whip) has been substituted for the unconscious state (flower).

The third picture (Fig. 65), called *In Harness,* shows that the soul-child has become not only master over the black beast, but that the beast starts to adapt himself to the master, following him. The transformation of the beast is indicated by his head becoming white. The text says:

> "Gradually getting into harness the beast is now content to be led by the nose,
> Crossing the stream, walking along the mountain path, he follows every step of the leader;
> The leader holds the rope tightly in his hand never letting it go,
> All day long he is on the alert almost unconscious of what fatigue is."

In the fourth picture (Fig. 66) the real training starts. The two forces are equalized, but the mind does not yet have dominance over the emotions.

The next two pictures show the ending of the taming process. In the fifth picture (Fig. 67), called *Faced Round,* only one third of the beast remains black, "the ox is set at liberty to pursue his own pleasures."

The sixth picture (Fig. 68), called *Unimpeded,* describes that "the beast contentedly lies idling his time away," restraint is no longer needed, the boy is "playing a tune of peace, overflowing his joy."

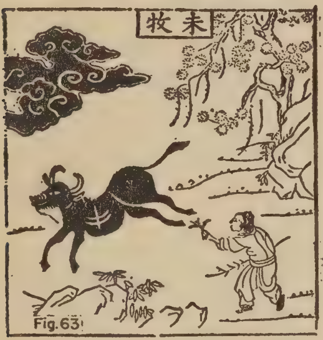


Fig. 63

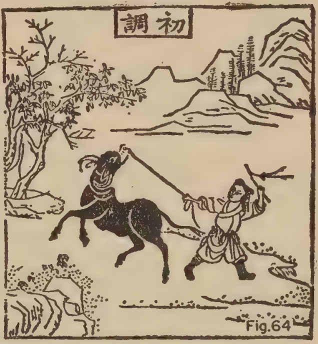


Fig. 64

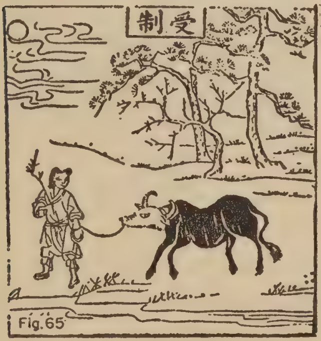


Fig. 65

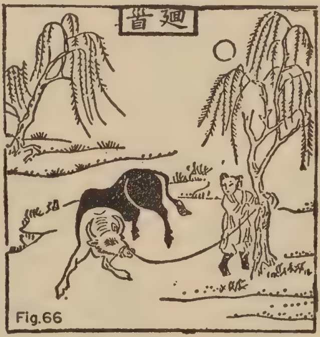


Fig. 66

After the emotion is absorbed by the mind, the mind itself starts to dissolve into the forces of nature. The Japanese Kakuzo Okakura, speaking of the Zen pictures, says: "The mind is like a great lake, clear to its bottom, reflecting the clouds that hover over it, sometimes ruffled by winds which make it foam and rage, but only to settle down into the original calm, never losing its purity, or its own nature." (353)

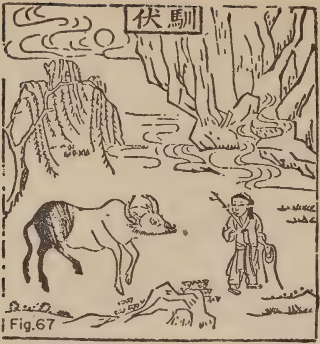


Fig.67

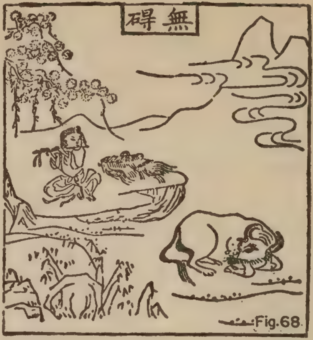


Fig.68

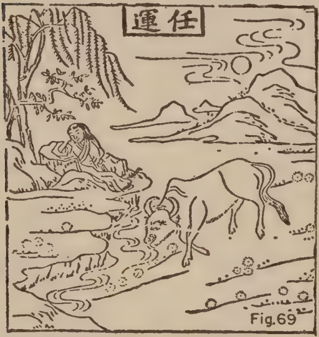


Fig.69

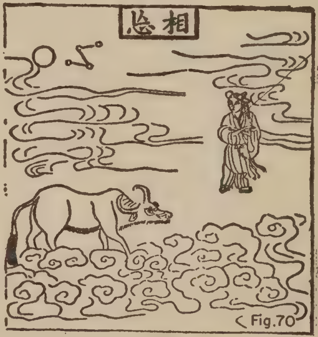


Fig.70

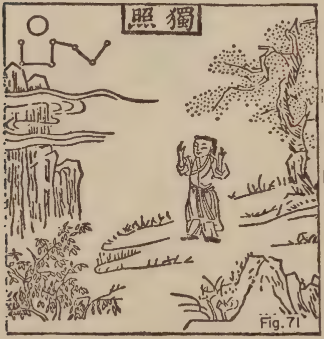


Fig.71

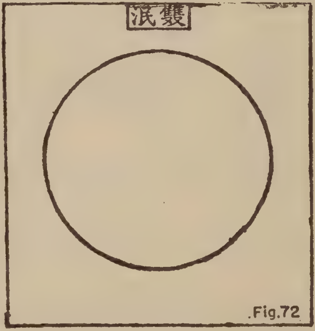


Fig.72

So evening comes, the soul sinks into sleep. In the seventh picture (Fig. 69), called *Laissez Faire,* the herdsman rests, reality vanishes, the world becomes a dream.

In the eighth picture (Fig. 70), *All Forgotten,* the moon-time has been substituted for the sun-time. The reality disappears; only the movement of clouds remains. The polar star, symbol of the soul's crystallization, appears; it is night: "The beast all in white now is surrounded by the white clouds."

In the ninth picture (Fig. 71), *The Solitary Moon,* the beast which bound the individual to time and space has disappeared. The soul is completely solitary, creating its own world. The moon symbolizes the transformation of the world-forces and the soul; it is deep night:

> "Nowhere is the beast, and the oxherd is master of his time,
> He is a solitary cloud wafting lightly along the mountain peaks;
> Clapping his hands he sings joyfully in the moonlight,
> But remember a last wall is still left barring his homeward walk."

In the last step, the tenth picture (Fig. 72), called *Both Vanished,* the individual has disappeared. The union with the universe has been accomplished. The soul, dissolving itself into the world, has become the world. There is everything and—nothingness:

> "Both the man and the animal have disappeared, no traces are left,
> The bright moonlight is empty and shadowless with all the ten-thousand objects in it;
> If any one should ask the meaning of this,
> Behold the lilies of the field and their fresh sweet-scented verdure."

The Zen pictures describe how the mind gradually achieves dominion over the soul, how the spiritual element, *chajah,* absorbs the vital element, *nefesh,* and finally dissolves itself by flowing back into the pure unindividualized force of the universe. The world-force, as we shall discuss later, is called The Holy, and its laws are called the "right way" or righteousness. Gaining dominion in this metaphysical way, by psychological means, it becomes man's task to direct the forces of the universe. Wisdom of Solomon says (9:2-3): "By thy wisdom thou formedst man, that he should have dominion over the creatures that were made by thee, and rule the world in holiness and righteousness, and execute judgment in uprightness of soul."

Isaiah (9:6) describes the birth of this inner dominion as the birth of a soul-child: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." The "child born unto us" is the inner child, the child of the soul. In many civilizations the soul is symbolized as a little child. This connotation still appears in the English word pupil, used to denote a young person and the center of the eye. This word has derived from the Latin word *pupilla,* "little child" or "puppet." Both ideas are based upon an ancient concept that the soul-child (pupil) looks through the eye-window.

The dominion of man over his soul means that man should dominate his emotions and desires. As God says to Cain (Gen. 4:7): "If thou doest not well, sin coucheth at the door; and unto thee shall be its desire; but do thou rule over it." It is only because Cain does not achieve power over himself that he projects his power-drive into his dominance over his brother. Here the power over his brother, resulting in murder, appears as the failure to achieve power over himself.

Degrees of Self-Dominion

The Hebrew philosopher Maimonides, probably referring to ancient sources, distinguishes in his *Guide* four steps of self-domination which he calls the four grades of perfection. The lowest is the "perfection of possession." (321) This includes all kinds of possession, from money and clothes to the royal crown. The second grade is the "perfection of the constitution and form of the body," which includes man's dominance over his body and the achievement of health. The third grade is the "moral perfection," in which man's self-domination leads to his ethical achievements, realized in man's relationship with his neighbor. Maimonides says: "But imagine a man living alone, without contact with other people, the exalted ethical qualities would be wasted on him for they would not lead him to perfection." The fourth degree leads to the highest development of self-government. Thus, for Maimonides the highest development is self-dominion, with the ultimate goal being to know God. Maimonides quotes the prophet Jeremiah (9:23-24): "Thus saith Jehovah, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he hath understanding and knoweth me."

The animals, as we have pointed out, represent symbols of development in its widest sense, namely, of biological as well as of psychological development. Each animal represents a degree in the genetic process. The concept of dominion equally has to be understood in its widest implications, expressing the concept of man's dominion over the forces in the universe and in his own soul. Since the ancient philosopher considered the world as a unity, his influence upon the environment meant at the same time an influence upon his own soul; a configuration of the forces without and within was reciprocal.

The Concept of Power

Unfamiliar with the metaphysical concepts underlying the Biblical story of creation, commentators interpreted the statements in terms of their own way of thinking. Thus the statements were misquoted, leading to ethically misleading conceptions. Man's dominion over the animals has been misunderstood just as much as man's creation in the image of God. With the wish-image of man as master over Nature cruelties against Nature were justified by words from the Bible. Aldous Huxley rightly remarks: "Compared with that of the Taoists and Far Eastern Buddhists, the Christian attitude towards Nature has been curiously insensitive and often downright domineering and violent. Taking their cue from an unfortunate remark in Genesis Catholic moralists have regarded animals as mere things which men do right to exploit for their own ends." (238)

While some authors misinterpreted man's dominance over Nature, others deduced a corresponding concept of God's dominance over man. A. Bertholet interprets the Hebrew concept as follows: "Toward God only one attitude was possible—submission. Complete resignation to His will was the fundamental principle of Semitic piety. Israel did not breed Promethean natures . . . the Semitic and Hebrew view was absolutely theocratic, in the sense that it placed man as toward God in the position of servant and slave, and dug between the two an impassable gulf." (31)

But there also have been philosophers who tried to demonstrate just the opposite, the Promethean concept in the Old Testament. Nietzsche emphasized the will to power in the Hebrew concept against the opposite spirit developed by Christianity. (*See also* Appendix 33)

The concept of dominion also has been interpreted as an infantile wish-image of omnipotence. On the other hand, sociologists discovered here a reflection of patriarchal standards. All such interpretations are inadequate if we consider the concept of man's dominion in its relationship to the other statements made in the story of creation. As we have tried to demonstrate, the concept of dominion was not related to the concept of power as we understand it today. Our modern concept of power is influenced by sociological concepts such as Hobbe's theory of the origin of the state by a struggle of all against all; by economic theories such as those advocated by Marx; by technicological concepts of power; and, finally, by the psychological concept of power, introduced by Nietzsche and elaborated by Freud. A common denominator of all these concepts is the application of power by means of suppression and in view of utility.

The Biblical view is neither one of suppression nor one of utility. Dominion is achieved by transformation instead of by suppression. The story of creation, as a story of gradual development, is a story of transformation. God transforms chaos into creative material instead of killing or even overpowering it (as the Babylonians described it with Marduk, who killed the chaos-monster, Tiamat). As we have discussed, this concept of transformation underlies the entire story of creation in its alchemistic aspect. In a continuous process of alchemistic melting, distilling and refining, man achieves a final dominion in his own psychic world. The process of gaining dominion in the soul is a repetition of the world's creation in the soul. Just as God transformed chaos into heaven, earth and underworld, so man should now transform the primeval stuff of the soul.

The second story of creation tells the tragic development along the way of man's achieving this dominion. He becomes able to distinguish between good and evil; that is, to establish a hierarchy of values in his soul just as God had established a hierarchy of world principles. It is only through the concept of values that the upper and the lower are identified with the superior and the inferior, with the master and the slave. All these considerations make it clear that the concept of dominion in the first story of creation has nothing to do with the concept of suppression.

Neither is the Biblical concept of dominion based upon utility, and it was not predominantly an emotional or social concept, as it is now. The basic problem was: what is man's position in the universe; how should he react to the powers surrounding him? He may react disinterestedly, calling the powers fate; or he may react fearfully, escaping into a private artificial world; or he may act interestedly, accepting a responsibility for the world. This reaction may be twofold: either attempting to harness the forces or to adapt man's organism fully to the influx of forces so that disturbances will not result. Struggle or non-resistance are these two approaches, which ultimately have the same goal—that of achieving dominion.

Struggle and Non-Resistance

According to the Old Testament, man, accepting the role of having dominion, saw his task in governing the forces of the world. The relationship between man and God was that of struggling energies. Therefore, the man of the Old Testament does not submit to God but says, like Job (42:4): "Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou unto me." And Job states (13:3): "I desire to reason with God."

It is not only man who reasons with God and struggles with him, but also God with man, as in Isaiah (1:18): "Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow." It was a basic belief that man's destiny is given to him, that he should not withdraw but fight, that he is not determined by the stars but incited by them. The configuration was supposed to depend on his answer. There was no room for fatalism; rather it was man's task to have responsibility, meaning that he has to *respond* to the influences by accepting or changing them. The role of directing and organizing the world-powers demands the elimination of all outer obstacles so that the energy can flow unhindered. This implies the idea of an outer struggle and involves the concept of war. Hence, for the active approach the dynamics of world-powers become manifest in struggle; God becomes a God of struggle, of war.

The emphasis on peace, on the other hand, leads to the ideology of non-resistance. Matt. (5:38-39) says: "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also." According to the New Testament the world-power should not be configurated first in the world without but first in the world within. Emphasizing this concept, Paul comes to the extreme (II Cor. 12:9-10): ". . . my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then I am strong." This passage could very easily be misunderstood. It is not a joy of weakness, a kind of masochistic pleasure; it is not a passive acceptance of given social conditions; but it is an attempt to acquire power not by struggle but by absorption, so "that the power of Christ may rest upon me." (*See also* Appendix 34)

The narrator of the story of creation defines the structure of man's dominion with the act of creating him in a dual aspect: male and female and with a blessing that gives this dual dominion a fourfold direction.

The Plan and Realization of Man

After God's plan to create man, a plan which, as usual, is expressed by the word "let," the creation is realized. But here the difference between the words that describe the plan and the words that describe the realization is more emphasized than it was previously. It is for the first time that in the stage of planning God refers to himself: "Let us make man." It is for the first time that God uses for himself the expression of plurality, "let us." These characteristics are omitted in the phase of realization. While the narrator uses the word "to make" man, when describing God's plan, in the stage of realization he uses the word "to create." Man, who first was conceived as a "shadow" and "design" of God, as a general scheme, now is endowed with a very definite pattern and differentiation into male and female organization. While the general concept of man was indicated by omitting the article (let us form *a* man), the definite differentiation is now expressed by the use of the article: "And God created *the* man." We have discussed a similar significance of the article which was attributed to the sixth period of creation and omitted in all preceding periods.

While the plan of man's structure is described by the two terms "shadow" (image) and "design" (likeness), the realization of man's structure is described by a double use of the term "shadow." (1) "And God created man in his own shadow—(2) in the shadow of God created he him." At first glance both statements appear as a repetition; but if we read carefully, we notice an important difference. The first statement describes man's creation as seen by God, just as all other steps of creation are described. The second statement, however, describes the creation of man as if seen by an outsider. Thus, the creation of man is described from a dual aspect, by a subjective and by an objective connotation. But the greatest difference between plan and realization of man is the appearance of a new concept in the stage of realization, the concept "male and female."

The Bisexual Being

In the traditional translation it is said: "And God created man in his own image, in the image of God created he *him,* male and female created he *them.*" This passage involves a riddle which puzzled the ancient as well as modern commentators. Why does the narrator in the first part of his statement speak of one single human being, using the singular, "him," and in the second part of his statement of two or more human beings, using the plural, "them"? Why does the second story of creation emphasize the creation of the single male, who then gives birth to the female, when the first story of creation refers to the creation of both, man and woman? As usual, the discrepancy between both stories has been explained by the narrator's use of different sources. The discrepancy in the use of "him" and "them" in the first story was explained as a mistake of the copyist. As mentioned before, a theory that mistakes in a sentence or contradictory statements in different passages could have been tolerated in a "Sacred Book," which was a foundation of a culture and its ethics, has no support whatsoever from all that we know from the ancient schools of priests. Just as in a modern accepted theory, there are no evident mistakes in an ancient theory. The entire theory was liable to change but not the single steps of its foundation.

However, there are not only reasons which exclude the theory of error but there is also evidence to support the idea expressed in this passage. God himself is described as a singular being, with dual manifestations, as expressed in his name, Elohim. His dual or plural function is emphasized in the present passage by the narrator's use of God's saying: "Let *us* make man in *our* image, after *our* likeness." Again commentators have tried to obscure the fact by explaining it from a modern point of view, with the use of the so-called *pluralis majestatis.* Kings and emperors speak of themselves in the term of "we" in order to hide their individual intention and to make it a collective one. It was believed that the *pluralis majestatis* was used in reference to God in a similar way. However, since the majesty of God not only appears in the story of creation but throughout the Bible and without ever again referring to the *pluralis majestatis,* we cannot explain it in the present passage as an expression of majesty. As previously discussed, the *pluralis* does not seem to refer to traces of polytheism but to His duality, to which the text refers, explaining it with the following sentence of man's creation: "Male and female created he them." Since man was created in the shadow-correspondence of God and since this creation is described as a male-female one, the image of God must have been conceived as a male-female one. That this idea was inherent in Biblical tradition appears from the use of images describing God not only as a father (II Sam. 7:14) but also as a mother. Thus, Isaiah lets God say (46:3): "Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, that have been borne by me from their birth, that have been carried from the womb." And in another passage Isaiah says (66:13): "As one whom his mother comforteth, so will I comfort you."

The concept of bisexuality not only appears with the idea of God but also with man, when Adam gives birth to Eve. For ancient interpreters the idea of a bisexual creation of the first man was not as strange as it is for modern man. For ancient interpreters such as Philo, Talmudic writers and medieval theologians, the first human being was conceived as bisexual. The *Midrash bereshit raba,* part of the Talmud, (427) says in Ch. VIII: "When God created Adam he made him perfect, creating him male and female at the same time." The idea of the primeval bisexual being was not only expressed by the Talmud but also by the Cabala, which represents God as king and queen or "both faces" and speaks of the basic male-female element in each creature. The Jewish philosopher Maimonides also asserts that the concept of a bisexual being is inherent in the creation of man, as described in the first story of creation. This idea goes back to ancient Oriental conceptions about the structure of the first human being. This conception was, for instance, described by Plato in his *Symposion.* The first bisexual being, as described by Plato, was round and could roll like a wheel, a being similarly described in Ezekiel's vision (Ezek., Ch. 1). Plato speaks of this being as a symbol of the highest union of love, telling that later on this creature was split into two parts and the male and female part were then attracted in an effort to obtain the original union. According to

Eusebius' *Chronicorum Liber Prior,* a Babylonian account of creation, transmitted by Berossus (who lived 281 B.C.), tells of a primeval being who had "but one body and two heads, the one of a man, the other of a woman and likewise their several organs were male and female." Hellenistic Christianity carried this concept forward, for instance, in the *Pomandres,* one of the *tractates* of the Hermetica. (125) Medieval philosophers such as Dunns Scotus had the same view. Gregory of Nyssa in his treatise *De Virginitate* also says that God created man bisexually. Winthuis in his book *Das Zweigeschlechterwesen* ("The Bisexual Being") (477) showed that most archaic peoples have the conception that the first man created had a double sex. When Bible critics such as Bennett and Skinner reject the interpretation of the Biblical bisexual being, they seem to act under the influence of our ethical conventions of today, neglecting the tradition and neglecting hints given by the Bible itself.

Male-Female as Psychological Characteristics

Most of the key-symbols which we discovered in the story of creation are shared by other civilizations of Biblical times. However, the relationships of the symbols differ in various cultures, and we even find changes in different epochs of the same culture. Such changes appear, for instance, with the concepts of male and female. As already discussed such changes take place in the relationship of male and female to the concept of the upper and the lower principles. The concepts of Genesis are oriented according to the theme of the story of creation, the birth of the world, which has a female connotation. This is seen in the first story of creation with God's brooding over the world-egg. In the second story of creation Eve took the leadership. In the story of human development Abraham followed the advice of Sarah, and Jacob's mother configurated his destiny for him by letting him acquire the blessing of the first-born. Sociologically this period was a matriarchate. (61) At a later period the sociological system changed to a patriarchate, and with this change there appeared a change of values and of symbolic relations.

When the story of creation tells of the birth of the soul, *nefesh-chajah, nefesh* is the vital and mortal element with a male connotation, while *chajah* is the spiritual and immortal element with a female connotation. The idea that male and female are not only biological characteristics but also metapsychological ones underlies the thinking of the entire ancient Orient, although the concepts related to male and female change. We give examples of three religions: Persian, Indian and Chinese.

A text from the Parsi Religion says: "Knowledge is generated by the union of instructive wisdom and acquired wisdom; instructive wisdom is the female, and acquired wisdom the male; and on this account, since both are an achievement by the creator, they are sister and brother. And also of everything worldly the existence, maturing and arrangement are due to union in proportion; water, which is female, and fire which is male, are accounted sister and brother in combination . . . and owing to a mutual proportionableness of water and fire is the power in the brain." (445)

And in another chapter the following is said: "These four things, they say, are male, and these female: the sky, metal, wind and fire are male and are never otherwise; the water, earth, plants and fish are female, and are never otherwise; the remaining creation consists of male and female." (2)

In the Upanishads the male principle governs the right eye, and the female principle the left eye: "The man in the eye who abides in the right eye, he is Indra, and his wife abides in the left eye . . . The union of the two takes place in the cavity within the heart." (445)

In the Chinese I Ching the world is divided into male and female forces; for instance: (240)

Male	*Female*
father	mother
heaven	earth
head	belly
strength	docility
deep red	black

What are the psychological connotations in the Hebrew concept of male and female? The basic connotation of "woman" is the idea of the womb, and the womb is not only a symbol of protection but especially of measurement. The Hebrew word *bath* means "maiden, daughter" and "measure of liquids." The Hebrew word *amah* means "maid, the beginning, foundation of anything" and a "cubit, a measure of length." While the womb, the female characteristic, is a symbol of measurement, the male characteristic is just the opposite, *sara* meaning "the male seed, a male child" and "to scatter, to disperse."

Invariably the male seed is described as "innumerable"; e.g., in Gen. 13:16: "I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then may thy seed also be numbered" (cf. 15:5; 16:10; 22:17-18). Thus the male principle is that of dispersion, the female that of limitation.

This polarity, the female principle of limitation and law, and the male principle of the unlimited and incomprehensible underlies the Cabalistic scheme of male and female manifestations. We have already mentioned that the Cabalistic book Sefer Jezirah describes a world-scheme consisting of ten spheres, and this scheme, called the Cabalistic tree, had a male and a female stem of principles. (155) According to the world-division into three basic layers, the tree shows three pairs of principles, each male-female pair producing a resultant corresponding to a child. Nine principles are described, to which is added a tenth, the source of all principles in God: (*See* Fig. 33b)

	Male	*Female*	*Resultant*
I.	intuition	intellect	reason
II.	mercy	justice	beauty
III.	triumph	glory	foundation

Why one principle was called "male" and the other "female," has apparently not been transmitted, but after a detailed study I came to the conclusion that for the Cabala the basic principle for all "male" manifestations was the irrational, indeterminate principle, while the "female" manifestations represented the rational, determinate principle. The same connotations appear in China and the reason seems to be the following: in the act of procreation the male principle is not determined. The germs of the plants are scattered into the air, undetermined and undirected; but where they fall, the female principle answers in a prescribed and determined way. Thus the female principle becomes a symbol of law, which the Romans represented as a female figure with masked eyes, a balance in her hands. The female principle is limited by law, and it limits the embryo in the womb. The male principle is the opposite of the determined and rational law; it symbolizes mercy or grace. Where the seed falls and germinates there is grace.

As we have discussed with respect to *nefesh,* the male principle of the soul is a substantial, vital principle that perishes without *chajah,* the female principle of the soul, which is the spiritual and immortal element. The male seed dies if it is not guided by grace and receives the female principle of law, the spiritual element that lawfully transforms the seed into a living being.

These relationships permit us to understand why "mercy" is male and "justice" female, both principles together producing the "beauty" of life.

A similar idea underlies the concept of the "female" intellect and the "male" intuition. According to our modern concepts we rather understand the opposite connection, a male intellect and a female intuition; but according to the ancient scheme the intellect is based upon selection (the word intellect, from the Latin root *interlegere,* means "to select between"); selection is related to division, limitation and determination. "Intuition" is, like "mercy," an irrational force, while "intellect," like "justice," is a rational force, based upon calculation. Both forces are supposed to work together in "reason."

The "triumph" is a symbol of increasing force, while "glory" is a symbol of accomplishment. The accomplishment, based upon intellect and law, is a female principle, as realized in the accomplishment of the embryo, the "glory" of life. "Triumph," related to will, is the irrational force in its final manifestation; both forces together create the "foundation" of life.

The Fear of the Creature

After the creation of man's structure God blesses him. This means, as we have already pointed out, that he invests energy in him, the manifestation of which is described in four terms: (1) "be fruitful," that is, have potentiality; (2) "multiply," that is, make your potentiality effective; (3) "replenish the earth," that is, expand your energy; (4) "subdue it," that is, rule over your energy. The term "subduing," which here appears for the first time, is stronger than the term "dominion," which on its part is stronger than the term "to rule." Just as the story of creation shows a development of intensity with all creative principles, so also the principle of governing is shown in degrees of intensity. In the description of the heavenly bodies the narrator used the term "to rule"; in describing the relationship between man and animals, symbolically between reason and emotion, the term "to have dominion" was used. Concerning man's relationship to the earth, the term "to subdue" appears. To subdue has the connotation of fear and dread. This appears from a later Biblical reference to blessing which corresponds to the passage in the story of creation, namely, when God blesses Noah, the second father of mankind, he says (Gen. 9:1-2): "Be fruitful and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth." In this parallel passage the term "to subdue" is replaced by that of producing "fear and dread." Just as fear was supposed to radiate from man upon the creature, so fear was supposed to radiate from God upon man (II Chron. 19:7): "Let the fear of Jehovah be upon you." The Biblical authors encourage man to accept this fear and praise it (Ps. 111:10): "The fear of Jehovah is the beginning of wisdom" and (Ps. 19:9): "The fear of Jehovah is clean, enduring for ever."

The problem of fear became one of the key concepts in the development of religious thought, but with the loss of the ancient world conception the Biblical concept of fear also was misinterpreted as an expression of man's utter helplessness and subjection to God or to the authorities. As we have discussed, such a concept is foreign to the authors of the Old Testament, for whom man was the Great Magnet, the configurator of the universe, able to struggle with the supreme powers and with God. Fear, explained as the beginning of wisdom,* is the emotion which keeps the other untamed emotions in their limits and produces the superstructure of security mechanisms, which appear in the laws of the metaphysical system. In this sense the entire metaphysical system is based upon the fear of chaos, of the monster, with its destructive force. When the fear of God is called "clean, enduring for ever," fear is here considered as a force that cleanses and purifies. Thus, fear is the emotion with the alchemistic properties of refining and purifying through which the soul in the world-retort achieves its ultimate perfection. Fear keeps the world in the bondage of law, which is based upon the elaborate hierarchical system of world-forces and their organization. At the time of the New Testament, when the entire ancient world-conception underwent a fundamental change, the concept of law and fear was replaced by the concept of freedom and love. As Paul says (Rom. 8:15): "For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption." And I John 4:18: "There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love."

---

* Cf. Prov. 1:7; 9:10; 14:16; 15:33; 16:6; Job 28:28.

At the time of the world's creation the creatures were directed by fear. The second story of creation specifies man's fear through God's command to man not to eat from the tree of the knowledge of good and evil (Gen. 2:17): "For in the day that thou eatest thereof thou shalt surely die." When man ate of the fruit and heard God, his fear appeared for the first time (Gen. 3:10): "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." Here the fear is related to the problem of death ("thou shalt surely die"), to the problem of insecurity ("I hid myself"), and to the problem of sex and shame ("I was naked"). We shall see later that the fear of the creature has still other implications.

The Four Directions of Man's Energy

Since the processes in soul and mind, the microcosm, were supposed to correspond to the cosmic processes, the macrocosm, the direction of man's energy had a symbolic relationship to the directions of cosmic energy. As previously discussed, the zodiac was conceived as a system of macrocosmic and microcosmic relationships. The four directions in which the luminaries move, east, south, west and north, were also used as indicators of biological and social directions. We have already mentioned that the tribes of the children of Israel were organized into groups, according to the four points of the compass. The four directions of man's energy seem to correspond to the four directions of heaven in which the cosmic energy becomes manifest. It actually seems possible to relate the meaning of these energetic manifestations in the organism to the symbolism of the four parts of heaven. From such a hypothesis east is the place of potentiality, the place where the sun-energy rises ("fruitful"). South is the place where the sun-energy multiplies in its highest force ("multiply"). West is the place in which the sun goes down, having replenished the universe with its force ("replenish"). And north is the place where the sun is limited, i.e., subdued. While these four directions describe the structure of ruling, the next three terms describe its application, namely, in the dominion over the lower part of the world (fish); over the upper part of the world (birds); and over the middle part of the world (every living thing that moveth upon the earth). Hence, we have here the tripartite world-scheme which, in addition to the quadruple directions of energy, results in sevenfold manifestations; as we shall discuss later, they seem to be related to the seven periods in the scheme of creation.

The four directions become active in the three spheres of the universe. Three times four, that is, twelve manifestations, play a great role in Biblical thought; we only mention here the twelve zodiac signs, twelve months, and twelve apostles. It therefore seems to be significant that the creation of man is described by twelve manifestations:

1. And Elohim created man in his own shadow,
2. in the shadow of Elohim created he him.
3. Male and
4. female created he them.
5. And Elohim blessed them, and Elohim said unto them,
6. Be fruitful,
7. and multiply,
8. and replenish the earth,
9. and subdue it.
10. And have dominion over the fish of the sea,
11. and over the birds of the heavens,
12. and over every living thing that moveth upon the earth.

Man receives his potentiality (1) subjectively and (2) objectively. He obtains the life-energy in the dual manifestations of (3) male-(4) female. (5) God invests divine energy in man and directs it toward four manifestations: (6) potentiality, (7) development, (8) expansion and (9) organization. Man should rule over the manifestations in (10) the lower, (11) the upper and (12) the middle sphere.

If man's organism, the microcosm, corresponded to the laws of the macrocosm, and if both were interrelated, as the ancients with their astrological scheme assumed, man was able to influence the world just as the world influenced him. In man the energetic forces of the universe converge. The energies of the three spheres: heaven—earth—underworld, have their impact upon him; the earthly law of the species, the heavenly law of the luminaries and the lawlessness of the underworld: all influence him. And man, using the power of his soul, and the configurating forces of his mind, creates the patterns of the universe.

With the symbolical concepts of the ancients, Philo describes man as the climax of creation, thus attempting to explain why man was the last creature made: "God, being minded to unite in intimate and loving fellowship the beginning and end of created things, made heaven the beginning and man the end, the one the most perfect of imperishable objects of sense, the other the noblest of things earthborn and perishable, being, in very truth, a miniature heaven . . . So the creator made man after all things, as a sort of driver and pilot, to drive and steer the things on earth, and charged him with the care of animals and plants, like a governor subordinate to the chief and great King." (363)

This is our translation of the verses that describe the purpose of man:

And let him have dominion
over the fish of the sea
and over the birds of the heavens
and over the cattle
and over all the earth
and over every living creature that creepeth over the earth.

And Elohim hewed out the man
in His own shadow
in the shadow of Elohim He hewed him out
male
and female
He hewed them out.

And Elohim invoked their forces
and Elohim said unto them,
be fruitful
and multiply
and fill the earth
and subdue it.

And have dominion over the fish of the sea
and over the birds of the heavens
and over every living creature that creepeth over the earth.

CHAPTER 11: ACHAL—THE ABSORPTION OF ENERGY

> And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you, it shall be for food.
>
> And to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for food: and it was so.

Life Principles

UP TO THE CREATION of man the narrator merely described the successive steps of creation and the functional significance of each created object. With the concept of a tripartite world-system the narrator described the creation of *heaven* with the creative force of the luminaries and the forces that configurate the universe and the destiny of man. He described the creation of the *earth* with the creative force of the plants, in which are inherent the laws of the species, and he described the creation of the *underworld* with the creative force of the soul, containing the productive and destructive forces of the unconscious. Man and his mind also had a role in the configuration and regulation of this trinity of fields of energy.

Now, after the report of creation and function the narrator introduces a new aspect, namely, the use the creatures are to make of the plants, thus interrelating different forms of creation. The plants are assigned as food, as the fuel of living. The associations of Biblical authors to each of the objects of creation indicate that objects of nature were conceived not only in their naturalistic significance but also as symbols of cosmic and psychological processes. The importance of this symbolic aspect for the story of creation becomes especially evident in the significance of the trees and their fruits which were characterized as food for living.

The second story of creation presents the trees in their symbolical significance as the tree of life (Gen. 2:9) and as the tree of the knowledge of good and evil (Gen. 2:17). Thus, symbolically, the tree had a psychological as well as a biological significance, and we may assume that both trees and herbs were not only food in the biological sense but had a larger meaning.

We have already discussed the associations of Biblical authors to the three species of the plant-world mentioned: grass, herbs, trees. In the present passage the narrator makes a definite distinction between animal and human food, the animals being given "every green herb for food," man receiving "every herb yielding seed . . . and every tree in which is the fruit of a tree yielding seed." Emphasizing the seed, the narrator seems to point to the symbol of creative force, and he distinguishes the herbs as food of the creature in general from the trees as specifically human food. With this distinction the narrator again seems to emphasize different degrees of energy. The herbs, as a lower life-principle, are assigned to the animals. According to the preceding statement in the account, the animals are dominated by man who, higher in the biological hierarchy, gets as food the trees, as a higher life-principle. But since animal and man are also symbols for the principles of soul and mind or of the lower and higher function, *nefesh-chajah,* with the connotation of vital-spiritual and male-female in the psychological organization, it seems that the herbs are associated with the principles: animal—*nefesh*—vital—male, and the trees with the principles: man—*chajah*—spiritual—female. The symbolism of herbs and trees, which we shall analyze in the following, supports this correlation.

Herbs as Symbols of Vital Energy

The Hebrew word for herb, *esseb,* comes from the root *assab,* "to shine, to be bright; then, to be green as a plant" (Gesenius, p. 820). The ancients had observed that it is the sun which gives the color to the plants and that the plants, drawing toward the light, are accumulators of sun-energy. The healing and poisoning power of many herbs was attributed to their transmission of the healing or destroying power of the sun, which was considered as the source of life-force. (212) (Appendix 35) The energetic power of the herbs appears in their use in magic. Certain poisonous plants such as the mandrake had a special magic symbolic significance, because its root has a human-like shape. According to an ancient custom, told by Flavius Josephus and still in use during medieval times, a dog was tethered to the mandrake and sacrificed in order to obtain its magic force (Fig. 73; Italian woodcut of 1484). Marrying Jews of Morocco paint plants upon the walls of their houses as life-giving symbols, as a photograph shows which I took in Fez (Fig. 74).

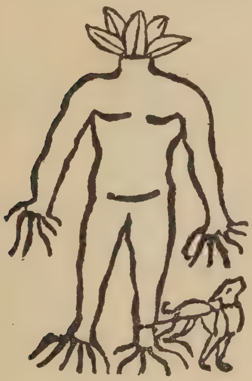


Fig. 73. Mandrake, the magic herb, which in human form is tethered to a dog whose life is sacrificed to obtain it. Italian woodcut, 1484.

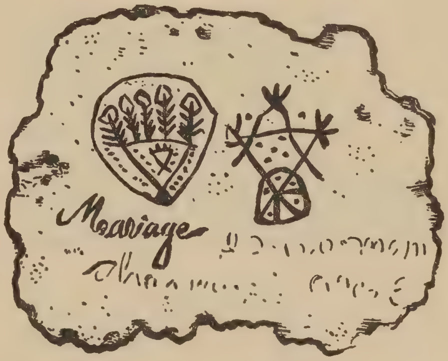


Fig. 74. Plants as symbols of marriage on the wall of a Jewish house. Fez, Morocco. (from a photograph by W. Wolff).

Magic plant symbolism plays an important role in the Bible. (*See also* Appendix 36) For example, Psalm 51:7 says: "Purify me with hyssop, and I shall be clean." Exodus describes the hyssop as a force of life-protection. God said that he would slay the first-born of Egypt, but that the Hebrews should perform a certain ceremony with the hyssop-plant, which would protect them against death (Ex. 12:22-23): "And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin . . . For Jehovah will pass through to smite the Egyptians; and when he seeth the blood upon the lintel and on the two side-posts, Jehovah will pass over the door." Leviticus 14:4 describes how hyssop, together with other elements, is used to purify from leprosy. Numbers describes how hyssop protects against the destructive energy emanating from a dead person (Num. 19:18): "And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent and upon all the vessels, and upon the persons that were there, and upon him that toucheth the bone, or the slain, or the dead, or the grave."

Grass and herbs are a primary life-principle, of which Psalm 104 indicates the main manifestations (14-15):

> "He causeth the grass to grow for the cattle,
> And *herb* for the service of man;
> That he may bring forth *food* out of the earth,
> And *wine* that maketh glad the heart of man,
> And *oil* to make his face to shine,
> And *bread* that strengtheneth man's heart."

Thus the herbs involve the four life-principles: food, wine, oil and bread.

Wine elevates the soul. (The Hebrew word for wine, *chamar,* also means: "to swell, to rise, from the idea of boiling up, foaming, fermenting.") Oil makes the soul radiate. (The Hebrew word for oil, *zahar,* also means: "to shine, to glitter . . . hence light and oil.") Bread energizes the soul. God's vital force is manifest in the twelve holy breads in the temple, called "showbread" or, literally, "presence-bread," bread of the presence of God (Ex. 25:30; 35:13); while his spiritual principle is manifest in the candlestick with its seven lamps (Ex. 25:31-39).

As we have analyzed, the life-force springs from the underworld, from the volcanic depth in which the fire of life is burning, and the bread conveys this force (Job 28:5): "As for the earth, out of it cometh bread; and underneath it is turned up as it were by fire."

Trees as Symbols of Spiritual Energy

Herbs are symbols of life in its perishable aspect (Ps. 37:2): "For they shall soon be cut down like the grass, and wither as the green herb," while the tree is a symbol of life in its immortal aspect as spirit. In this sense the story of creation speaks of the tree of life (eternal life) (111) and the tree of the knowledge of good and evil

(212). The Hebrew word, *ez,* meaning tree, has its origin in a root which means "to make fast, firm; and hence to close, to shut." It is an expression of firmness and of preservation of energy. A related word, *ezah,* means "purpose, plan, counsel as a quality of mind, wisdom, especially of God. It is a symbol of spiritual force. (366)

While the herb is a symbol of weakness and transitoriness, the tree is a symbol of strength and eternity. (491) The tree is the symbol of the pillar which supports the house, of the backbone which supports the body. It is the symbol of inner psychic power, the backbone of the soul. Hence, one basic concept related to the tree is its symbol of security. The height of the tree, giving shadow to man under it, expressed the idea of dominion of the tree over man. The tree under which powerful beings such as God, the priest, the king sit became a symbol of kingdom and of ruling. While the plants were conceived as conductors of the fiery force in the depths of the earth and as receivers of the sun-force of the day, the trees were conductors of the forces of the universe and receivers of the moon-force of the night. The stars in heaven were conceived as fiery fruits of a cosmic tree. A. Jeremias remarks that the Milky Way during the spring equinox was, until 4000 B.C., vertically above the observer, "like a wonderful tree hung with stars." (259) A similar symbol of the fire-tree of stars appears in India. A Hindu representation shows the world-tree with the stars and the sun; it grows out of the world-egg which swims in the world-ocean (*See also* Ap-

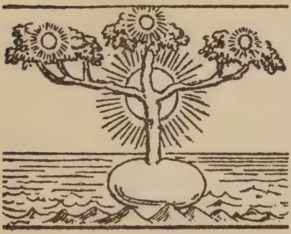


Fig. 75. The world-tree with stars growing out of the world-egg which swims in the world-ocean and the sun. Hindu. (Creuzer).

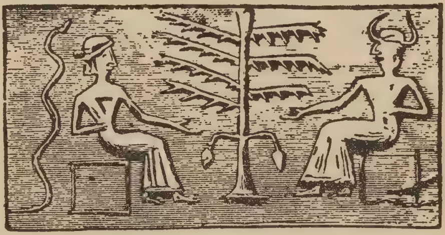


Fig. 76. The world-tree with the polar fruits and the serpent. Babylonian. (Jastrow).

pendix 37) (Fig. 75, after Creuzer; cf. Fig. 10d). The Christmas tree with its lights has a similar symbolism; it is like the Babylonian fire-tree (cf. Fig. 41) or the Biblical tree of life. A Babylonian seal representing a tree with two fruits, a serpent and two figures has been considered as a representation of the tree of life (Fig. 76). We have already referred to Matthew, who compared "the kingdom of heaven" to a tree; and the vision of a "world-tree" appears in various forms (Ezek. 17:22-24). Daniel describes this world-tree as follows (4:10-16): "I saw, and, behold, a tree in the midst of the earth . . . and the height thereof reached unto heaven, and the sight thereof to the end of all the earth . . . The beasts of the field had shadow under it, and the birds of the heavens dwelled in the branches thereof, and all flesh was fed from it."

The Christmas tree of light is a modern symbol which can be traced back to the Babylonian tree of light and which found its correspondence in the Hebrew candlestick, described as follows (Ex. 25:31-33): "And thou shalt make a candlestick of pure gold . . . its cups, its knops, and its flowers, shall be of one piece with it: and there shall be six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: three cups made like almond-blossoms in one branch, a knop and a flower." The candlestick is described as a symbol of an almond tree, the "golden nut," which in several cultures is a symbol of the capsule of life. The three branches to each side seem to be related to the three basic world-spheres, conceived in a duality (related to east-west and their connotations). The two pairs of three branches are centered around the middle axis, making the candlestick of seven arms. Seven, as we shall discuss later, is a number attributed to the moon, whose period is four times seven days.

The metaphysical significance of the tree appears frequently in the Old Testament. God appears to Abraham "by the oaks of Mamre" (Gen. 18:1); Abraham plants a tree in God's honor (Gen. 21:33); trees were planted by God's sanctuary (Joshua 24:26); and they were sometimes venerated (II Kings 16:4).

The tree is also a symbol of the higher forces in the soul. It is a symbol of psychic security, as Jeremiah describes it (17:8): "He shall be as a tree planted by the waters, that spreadeth out its roots by the river, and shall not fear when heat cometh, but its leaf shall be green; and shall not be careful in the year of drought neither shall cease from yielding fruit."

The tree is a symbol of righteousness, the highest spiritual principle (Ps. 92:12): "The righteous shall flourish like the palm-tree." And Isaiah preaches to the meek (61:3) "that they may be called trees of righteousness, the planting of Jehovah that he may be glorified." The tree is also a symbol of the spiritual force of a nation. Ezekiel says of the Assyrians (31:3): "The Assyrian was a cedar in Lebanon with fair branches and with a forest-like shade, and of a high stature. And its top was among the thick boughs."

The Male-Female Connotation of Herbs and Trees

The association of male for herbs and of female for trees appears in many ancient civilizations. The Egyptians connected herbs with the male god of the Nile and they connected trees, especially the sycomore, with the female deity of death. It is characteristic that the Latin word *materia,* originally used for wood as the basic material, has the same root as the Latin word *mater,* mother. Arabs in Africa told me that they call the palm-tree mother, because this tree provides them with the essential needs of life. The fruit (dates or cocoanut) supplies food; the leaves are used as a cover for the roof and for the soil of their huts as well as for fuel. The palm-tree's shade gives protection from the sun; and the palm-wine makes them happy.

But there are also other characteristics which make the tree a female symbol. The fire-drill conjures the spark from the wood just as the male organ conjures the spark of life in the female. Trees were also used to build walls, and it is characteristic that the Romans described the erection of walls by the terms of a sexual begetting *(excitare muros).* Bachofen reports that the ancients frequently decorated a wall with a penis, expressing the idea that the female wall was erected by male force.

Trees are symbols of protection not only in their use for walls but also because of the shadow given by their leaves. Furthermore, trees were hollowed for building canoes and for furnishing coffins for the dead. Thus, the tree carried man as the mother carries her child. Just as in our time a tree, symbol of life, is frequently planted upon a grave as a symbol of resurrection, so in ancient times the tree was a life symbol for the dead. An Egyptian papyrus shows that Hathor, goddess of the dead, "the mistress of the sykomore," comes out of a tree and refreshes the dead (Fig. 77, Papyrus in Berlin). Similar is a Babylonian representation. Here also the goddess, emerging from a tree, refreshes the dead; death being shown by the god's breaking a branch from the tree of life (Fig. 78). There is, finally, a relationship between the tree and the umbilical cord. Children's umbilical cords were buried under trees and some illustrations show the mother-goddesses weaving the cord of life at a tree. The roots of the world-tree were supposed to go into the depths of the underworld, always conducting the forces of death to life. The idea of a tree of ancestors, a genealogical tree, is known in most civilizations. It has its correspondence in the totempoles. The birds in the crown of the tree are symbols of the soul or the embryo in the womb. (*See also* Appendix 38)

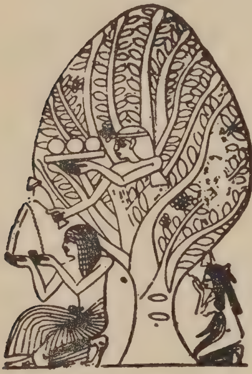


Fig. 77. Hathor, goddess of the dead, "mistress of the sykomore," comes out of the tree and refreshes the dead. Egypt. (Berlin).

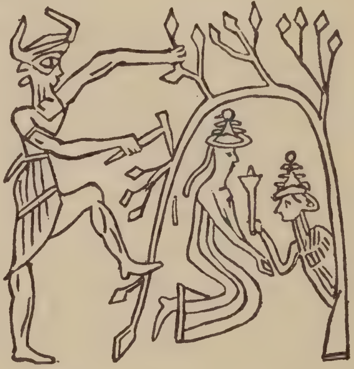


Fig. 78. Probably symbolizing the tree of life and death. The moon god breaks a branch from the tree; its outside is life and its inside is death. Similar to Fig. 77, the goddess of death refreshes the dead. Babylonian.

When the Biblical authors compare the people to a tree, as in the passage by Ezekiel (31:3), quoted above, where the Assyrians are called "a cedar in Lebanon," this corresponds to the general idea of people as a female entity. When God refers to the people, he sometimes calls them a daughter (Is. 1:8; 62:11) or a wife (Is. 62:5): "As a bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." The tree of the people develops the branches of the generations and the spiritual force of God is upon it (Is. 11:1): "And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah."

The tree is a symbol of the forces of mother earth as an aspect of growth and development (Ezek. Ch. 17) and the tree of the nation is symbolically planted on the top of the world-mountain as an eternal mother. Ezekiel gives this parable, letting God speak (Ezek. 17:22-24):

> "Thus saith the Lord Jehovah: I will also take of the lofty top of the cedar, and will set it; I will crop off from the topmost of its young twigs a tender one, and I will plant it upon a high and lofty mountain: in the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all birds of every wing; in the shade of the branches thereof shall they dwell. And all the trees of the field shall know that I, Jehovah, have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish."

Thus, the tree becomes a symbol of the female, of the spiritual force and of the moon-force. As a symbol of spiritual force dwelling in the female, namely, in the transformations of the embryo, the tree and the branch and the rod become symbols of transformation.

The Tree as a Symbol of Transformation

When the spring-tree with its tender leaves is transformed into the summer-tree with its flowers, and the green leaves are transformed into the colored leaves of the fall-tree, which finally is transformed into the bare winter-tree, the tree becomes a symbol of transformation (Job 14:7-9): "For there is hope of a tree, If it be cut down, that it will sprout again, And that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and put forth boughs like a plant."

With its property of transformation the tree symbolically receives the power of transforming substances, as, for instance, in Exodus. Here the Hebrews on their journey could not drink the bitter waters, and a tree put into them transformed them into sweet waters (Ex. 15:24-25): "And the people murmured against Moses, saying, What shall we drink? And he cried unto Jehovah: and Jehovah showed him a tree, and he cast it into the waters, and the waters were made sweet." The branch or rod of the tree possesses its transforming power. Numbers tells (17:1-2; 8): "And Jehovah spake unto Moses, saying, Speak unto the children of Israel, and take of them rods, one for each father's house, of all their princes according to their father's houses, twelve rods: write thou every man's name upon his rod . . . And it came to pass on the morrow, that Moses went into the tent of the testimony; and, behold, the rod of Aaron for the house of Levi was budded, and put forth buds, and produced blossoms, and bare ripe almonds." Here again the almond tree is used as a symbol of the metaphysical tree with the golden nut of life. The rod becomes a symbol of conjuration, conjuring the water of life, as did Moses (Num. 20:8-11), or transforming it into waters of death. God says (Ex. 7:17): "I will smite them with the rod that is in my hand upon the waters which are in the river, and they shall be turned to blood." Thus the rod has a double function: it is a symbol of creation (Is. 11:1) or "a rod of wickedness" (Ezek. 7:11).

The Tree as a Symbol of Polarity

The symbol of transformation is closely related to that of polarity. When Ezekiel, in the passage quoted, has God say (Ezek. 17:24): "I, Jehovah have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish," he describes God's transforming power by examples of opposites. The dual connotations of the tree are emphasized in the story of creation, where the tree appears as a tree of life and a tree of knowledge (in that dual function which we distinguished in the concept of the soul as a duality of life and spirit, or emotion and reason). The tree of knowledge again appears in a dual function as the tree of the knowledge of good and evil, and man's fall casts over the tree of life the shadow of death.

Just as the herbs have a creative vital force as the healing plant, and a destructive force as the poisonous plant, so the tree is not only a symbol of the creative spiritual force but also of the destructive one. In Judges 9:8-15, a story is told in which "the trees went forth on a time to anoint a king over them." Each tree refused, the olive-tree, the fig-tree and the vine. Finally, the bramble was elected (15): "And the bramble said unto the trees, If in truth ye anoint me king over you then come and take refuge in my shade; and if not, let fire come out of the bramble and devour the cedars of Lebanon."

The burning tree, a symbol of its fiery energy, becomes a symbol of God's presence creatively when the angel of God appears to Moses out of a burning thornbush (Ex. 3:2): "And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush [thornbush]: and the bush was not consumed." Then God appears in the thornbush and gives Moses the mission. The burning tree may also be a symbol of God's destructive force (Is. 10: 18-19): "And he will consume the glory of his forest, and of his fruitful field, both soul and body . . . And the remnant of the trees of his forest shall be few." Thus, the energy of herb and tree has the potentiality of creation or destruction, depending on man's configuration.

As a symbol of transformation the tree is also a symbol of development, represented by its growth through all stages of plant-life within the three spheres of the universe: the roots below, the crown above, and the trunk in the middle connecting above and below. The relationship of the tree to the three world-spheres is accompanied by its relationship to the three basic world-elements: the roots to water, the crown to wind, and the trunk to fire. The tree's relationship to the spheres of development appears symbolically in the very material of the tree. A horizontal cross section shows the layers of the tree's development in the concentric circles of growth. The image of these circles was probably used for representing graphically the image of spheres. The distribution of leaves around the branch in a spiral-shaped organization, as well as the flowers with their concentric patterns, were used as symbols of a configuration of layers or spheres. (*See* Fig. 33a)

Fruit and Flower as Crystallizations of Cosmic Force

Biblical authors compare "the fruit of the body" with "the fruit of the ground" (Deut. 28:18). Just as the embryo is a crystallization of biological energy, so the fruit of the tree has crystallized in itself the image of its kind, as it is said in the story of creation (Gen. 1:11): "Fruit-trees bearing fruit after their kind, wherein is the seed thereof." The manifestations of the soul are the psychic "fruits" of man

(Prov. 11, 30). The fruit manifests the highest configurating force in the tree; it is the symbol of the spiritual principle. (412) As we shall analyze later in greater detail, this spiritual principle is related to the moon and its phases of transformation which, with their periods, are related to the phases of embryonic development. This relationship appears with the description of the mystical fruit; the manna, which the children of Israel were supposed to have eaten during their journey through the wilderness, is a symbol of a mysterious force. Ex. 16:15 says: "When the children of Israel saw it, they said one to another, What is it? for they knew not what it was." The Hebrew words for "What is it? are *man hu?* and the name manna has been explained by these words. The concept of manna has the following rather realistic origin: "Manna, which some scholars regard as identical with the mana Arabica, a sweet resin similar to honey, which in Arabia and in other oriental regions exudes chiefly in July and August, before sunrise, from the leaves of several species of trees and shrubs." The observation that manna exudes before sunrise, thus belonging, so to speak, to the domain of the moon, appears in Exodus (16:21): "And they gathered it morning by morning, every man according to his eating: and when the sun waxed hot, it melted." Manna is described as round and white (Ex. 16:14), thus with characteristics of the moon. The manna-bread which had come from heaven had to be gathered at a certain time that was related to the moon (Ex. 16:4). Manna was the spiritual bread, opposite to the vital one; as it is explained in Deuteronomy (8, 3): And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by everything that proceedeth out of the mouth of Jehovah doth man live" (cf. John 6:33). Revelation describes the metaphysical moon-food as follows (2:17): "To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it." It is the food of rebirth, white like the moonlight, and related to a white mystical stone, the final product of alchemistic transformations.

While the herbs grow and wither in the sun, the trees are symbols of the moon's transformations. Whereas the herbs symbolize the vital force, the trees symbolize the spiritual one; and while herbs are related to the male principle, trees represent the female one.

While the fruit is the end-product of the alchemistic process of transformation, these processes themselves appear in the flower with its manifold colors. In the ancient Orient the different colors always expressed degrees of development or of movement; hence, for instance, the steps of the Babylonian tower in Borsippa, made in different colors, were supposed to represent degrees of the sun's course. It is characteristic that later on the alchemists believed that the different degrees in the accomplishment of the magic stone appeared in various colors. Such different colors are also attributed by the Hindus to different stages of meditation, that is, of the development of the soul, which finally becomes a multicolored jewel. Meditation, especially developed in India, is described under the image of the growth of a tree, with special reference to its flowers. The Hebrew word for flower, *zijz,* also may mean the following: "(1) a brightness, i.e., a burnished plate of gold on the forehead of the High Priest, (2) a wing, (3) also a fin." Hence, the word for flower is an expression of the highest form of energy, which also appears in the movement of the bird (wing) above and the fish (fin) below, an energy which appears concentrated in the most precious metal, the gold. Gold, as we have already pointed out, represents the golden sun-energy, which has its correspondence in the energy of the soul. Thus, golden flowers were used as the main ornament on the top of the pillars in the temple of Solomon (I Kings 7:19). The flowers most used artistically and symbolically were the lily and the rose. Hosea exclaims (4:5) that Israel "shall blossom as the lily." In India and China "The Golden Flower" was a symbol of the soul which, through meditation, had attained the highest perfection.

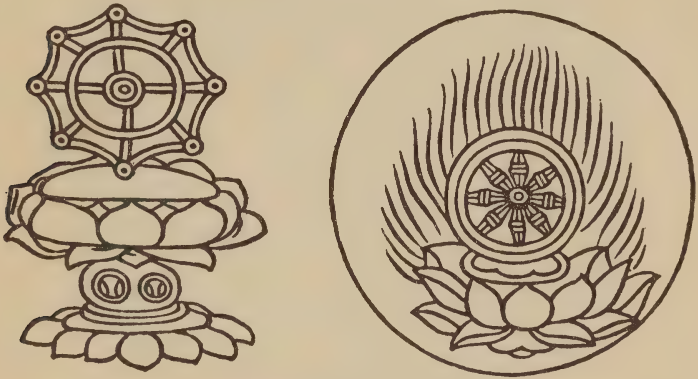
Corresponding to the Hebrew symbol of rose and lily is the lotus flower. Job (40:21) describes the lotus as the flower of Behemoth, who is "the chief of the ways of God." Since the symbolism of the lotus is better known from India than from the Bible, we shall comment on its implications in India, supposing that similar concepts were known to the narrator of the story of creation. Buddha is constantly represented in a throne formed by a lotus-flower. He is called the "lotus-born," the lotus being the symbol of immortality. We also find the expression "lotus-naveled." Just as the Bible connects the tree, symbol of life in a female aspect, with the water, so the lotus in India, symbol of the motherly womb, is always related to water. The lotus-flower, spread on the waters, symbolizes that "all birth, all coming into existence, is in fact a being established in the waters." (109) Thus, in the water of existence, the floating lotus is a fixed point. The blooming of the lotus corresponds symbolically to the rising of the sun. Just as the sun was supposed to grow out of the dirt and chaos in the fire-mountain, so the lotus grows out of the mud. The end of development shows the highest contrast to its origin. Hence, sun and lotus became a symbol of purity. Coomaraswamy says of the lotus: "Growing in the mud, it betrays no trace of its origin, nor is the flower or leaf wetted by the water it rests upon; and such also is the truly wise man, who lives in the world, but is not of it." So the wise man is "born into the world, full-grown in the world, surpasses the world, and is unaffected by the world." (109) R. E. Hume gives several examples from Hinduism and Sikhism, comparing the perfect man to the lotus. The perfect man is "not polluted by sin even as a lotus leaf is not by water." (236) In another passage Hume remarks: "Like the dew drop from the lotus all his sorrows fall away." (236) And: "As a lotus in the water remaineth dry as also a water fowl in the stream, so by meditating on the world shalt thou be unaffected by the world." (*See* Fig. 10d)

The Flower as the Wheel of the Soul

The leaves of the lotus, arranged in layers like those of the rose, are a symbol of the world-spheres. The lotus-flower becomes the symbol of ultimate beauty, affection and full attainment. The lotus-flower is round and lies on the water like a wheel. Cooromaswamy tells that the Buddhists related the lotus to the concept of a world-wheel. Details from a banner from Tun Huang show *dharmacakra,* the world-wheel, above the lotus flower (Fig. 79, after Coomaraswamy), and in another illustration the world-wheel, supported by the lotus is shown surrounded by flames (Fig. 80, after Coomaraswamy). The idea of the world as a wheel that can be turned and steered is related to the concept of the zodiac, the world-dial which established a reciprocal influence between man and world. A fresco in the Campo Santo of Pisa shows God holding the world-wheel, formed by circles of angels. In the center is the mountain, surrounded by the ten spheres, which are in turn surrounded by the zodiac (Fig. 81, after Carus).

The world-wheel can be directed by the soul. In the Buddhist concept, the wise man sitting on the lotus turns the wheel of his soul in his meditation. In this way "he who turns the wheel" is the driver of his own soul and of the world. Coomaraswamy reports the following prayer from the Atharva Veda: "I ask thee concerning that Flower of the Waters wherein exist Angels and Men, as it were spokes in the nave (of a wheel), which was therein fixed by magic (maya)." (109)

The lotus is also the "lotus of the heart." It is the flower of the soul, the energy of which should be directed and turned like a wheel. Then the reality loses all its value as compared to the beauty of the flower. This inner reality develops from the colorful dreams into the white color of nothingness. (*See* Figs. 63-72)



Figs. 79 and 80. The world-wheel above the Lotus flower. Hindu. (Coomaraswamy).

God's spirit is the dew of the flower of the soul; Hosea (14:5) says: "I will be as the dew unto Israel; he shall blossom as the lily." The idea of the magic herbs, of the tree of life, and of the soul-flower makes the kingdom of the plants a world opposite to the kingdom of animals, but one to which man also belongs. It represents a completely different energy which man tries to embody by taking plants for his food, as reported in the first story of creation. This plant-cult is found in many religious sects. The observation that the inhaling of dried and burnt plant-stuff may provoke visions made the cigar, pipe and their derivatives into magic tools. The Aztecs tell that the sparks of the gods' cigars provoke the lightning. The rising smoke branching out was considered a smoke-tree going to heaven. Other cultures call the lightning the flower of heaven.

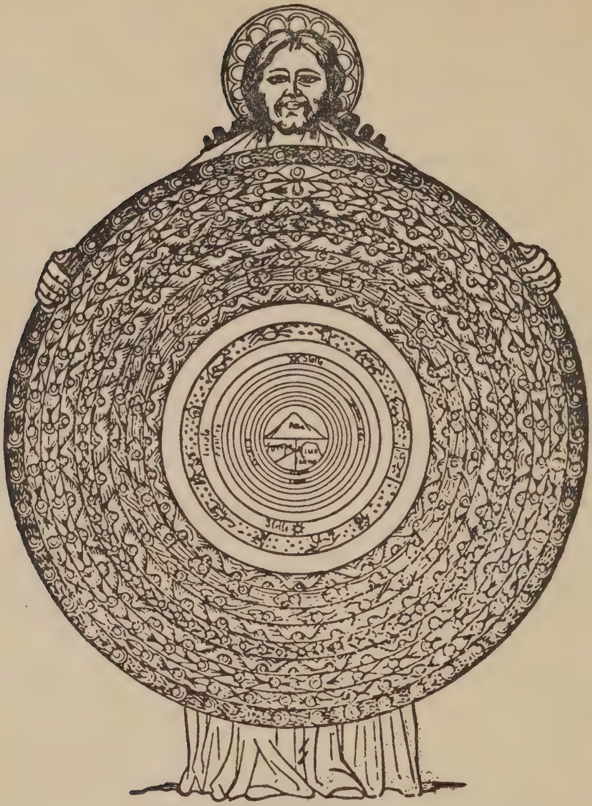


Fig. 81. The world-wheel. In the center is the world-mountain surrounded by ten spheres and the zodiac. Fresco in the Campo Santo de Pisa. (Carus).

By eating the plants with their storage of metaphysical energy and with their force of eternal renewal man, according to the story of creation, gained immortality, the main source of which was the tree of life in the midst of the garden of Eden.

The Embodiment of Creative and Destructive Force

Since in the first story of creation man and animal ate only plants, with their eternal force of regeneration, the act of eating was not yet connected with destruction and death. However, since man was supposed to eat, his life-force was not considered to be steady but to be consumed in the process of living. The concept of consumption follows from that of being consumed; thus, the element of potential destruction was inherent in man. The Hebrew word *achal* which means "to eat, to devour, to consume," and its derivate, "food," is also used metaphorically, in the sense "to eat the pieces of any one, meaning "to slander, to accuse falsely, to inform against." The word corresponds to the Greek *diaballo,* from which is derived *diabolus,* devil. It seems that a similar association was present with the narrator of the story of creation, since the devil in the form of the serpent found access to man by his act of eating. And it is through man's act of eating from the tree of good and evil that his consumption was changed into destruction and death.

Job (20:20-23) describes the destructive element in the soul under the image of eating:

> "Because he knew no quietness within him,
> He shall not save aught of that wherein he delighteth.
> There was nothing left that he devoured not;
> Therefore his prosperity shall not endure. . . .
> When he is about to fill his belly,
> God will cast the fierceness of his wrath upon him,
> And will rain it upon him while he is eating."

With the energy food man embodies the polarity of forces leading to creation or to destruction. By his act of eating man participates in the energy of the universe in its dual manifestation, and he becomes potentially able to react as creative or "good" or, alternatively, as destructive or "evil." Contacting the forces of the universe by embodying them in the act of eating, he is able to affect the stream of world energy. A wrong handling brings about a "short circuit," the lightning of destruction, and "God will cast the fierceness of his wrath upon him, and will rain it upon him while he is eating." The second story of creation, describing man's fall by eating the forbidden fruit, tells how the lightning sword of the fire angels (cherubim) turns around the tree of life, "the flame of a sword which turned every way, to keep the way of the tree of life" (Gen. 3:24).

This is our translation of the verses describing the food which gives the force of life:

And Elohim said: Behold I have given you every herb sowing seed
which is upon the face of all the earth

and every tree in which is the fruit of a tree sowing seed
to you it shall be for food.

And to every beast of the earth
and to every bird of the heavens
and to every creeping creature on the earth in which is a living soul
I have given all green of the herbs for food and it was so.

PART 4: ETHICS

CHAPTER 12: KAL—
THE UNION

> And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day. And the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had made.

The Interrelationship of Forces

Now the world frame was made, the world-energy patterned in the world's creations and directed by means of man. After these creations, "God saw everything that he had made, and behold, it was very good." As usual, commentators interpreted this passage from the anthropomorphic point of view of our time. Bennett says about the term "very good": "The result of each creative act was satisfactory in itself, but there was ground for special satisfaction in contemplating the completed work in which each portion was in perfect harmony with the rest." (29) But the account of the world's creation represents events, not subjective emotions. God, described in the beginning as tempest over the water, is not characterized with human emotions such as feelings of satisfaction.

The story of creation applied God's 'seeing' to the lightning, to earth and seas, to grass, herbs and trees, to the luminaries, to the living soul, and to the animals. But God's act of seeing was not applied to the creation of man. Even if we were to follow the traditional translation: "And God saw that it was good," we should understand that the narrator did not apply this sentence to the creation of man. When the book of Genesis tells the consequences of the world's creation, its center is the story of man's deterioriation until he is destroyed by the flood, and even afterwards God admits "that the imagination of man's heart is evil from his youth" (Gen. 8:21). Man was not considered as "good," not even in his basic material, which immediately was open to the influence of the serpent.

But we have seen that the concept of "good" has wider implications. As we have discussed, "good" means "balanced," and the act of seeing is an act of configuration. From the concept that Adam, man, was the great magnet, the configurator himself, and had the power of dominion, we understand that he is not configurated into balance, but has the freedom to balance himself. Man has the potentialities of balance because he is part of the balanced universe, but his inner balance is his personal task. The balance of the universe is now indicated by the statement: "God saw everything that he had made," that is, his act of seeing was applied to the world as a whole. All forces and patterns were now interrelated in the final creative view.

The Hebrew word translated by "everything," *kal,* means "totality," from *kalal,* "to complete." *Kalal* also means "to perfect and to crown." Hence, God's final seeing into balance is specified as establishing a total balance of the universe. The world became what the Greeks call *kosmos,* a term which emphasizes the concept of unity, order and balance. Webster defines "cosmos" as follows: "From Greek *kosmos,* order, ornament, and hence the universe as an orderly and beautiful system. The universe as an embodiment of order and harmony; the system of order and harmony combined in the universe." Webster's definition of "universe" is: "Lit. turned into one—*unus,* one and *versus,* turned . . . the general system of things; all created things viewed as constituting one system or whole."

Plato's *Timaeus,* which presents the Greek story of the world's creation, modeled after ancient Oriental sources, gives associations very similar to those we have analyzed from the Biblical account. Plato, implying God's creative look, says: "When the artificer of any object, in forming its shape and quality, keeps his gaze fixed on that which is uniform, using a model of this kind, that object, executed in this way, must of necessity be beautiful." (370) The term "beautiful" used by Plato corresponds to the Hebrew term which was translated by "good." Plato explains "beautiful" as a matter of order and right proportions: ". . . when He took over all that was visible, seeing that it was not in a state of rest but in a state of discordant and disorderly motion, He brought it into order out of disorder." The Wisdom of Solomon combines these concepts of order, measure and balance (11:20-22): "By measure and number and weight thou didst order all things . . . the whole world before thee is as a grain in a balance." Isaiah expresses the concept of a world-measurement as follows (40:12): "Who hath measured the waters in the hollow of his hand and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance?"

The Balanced Forces

The concept of balance was also applied to the soul. Egyptian texts tell how Osiris, "lord of life and king of eternity," puts the heart of a deceased person into one scale of a balance and into the other a plume, symbol of truth. Early Indian texts, before the days of Buddha, tell of a similar ordeal of the balance. According to ancient Persian concepts, Rashnu, the angel of Justice, presided over the weighing of the spirits at the bridge of destiny. Greek and Etruscan painters pictured the weighing of souls just as medieval artists did later. (*See* Fig. 19) With the act of unifying all creations of the world into *one* balanced scheme, all patterns became interrelated in such a way that a defect in one would affect the balance of the whole. On the other hand, if the whole is unbalanced, an improvement of one part also improves the whole. The energy-flow and the energy pattern is conceived like a wave, affecting the balanced as well as the unbalanced, the just as well as the unjust, and it may have an influence even upon future generations, "visiting the iniquity of the fathers upon the children, and upon the children's children" (Ex. 34:7). On the other hand, any man's good deed can serve to rebalance the metaphysical forces. Thus, ten righteous men would have been enough to spare the city of Sodom from destruction caused by the wicked population (Gen. 18:22-33). The relationship between the act of seeing into balance and the concepts of totality and perfection shows us that the totality of balance was considered as an ultimate goal. This totality of balance is the prerequisite of unification. Even God who, as we have discussed, was conceived as a developmental process rather than as a static entity, was to be unified when all men recognized God; then, says

Zachariah 14:9, "in that day *shall Jehovah be one,* and his name one."

The effect of God's final act of seeing differs from that applied to the single creations; it is not described as "good" but as "very good." The Hebrew word translated by "very," *meod,* has the following meanings (after Gesenius): "(1) might, vehemence. It is the same word which in Deut. 6:5 is translated by all thy might. (2) mightily, vehemently, exceedingly, very much; and speedily, quickly, as being connected with the exertion of one's strength." The root of the word *meod* is *od,* which is translated to mean "to bend, to stir, to load, strength, might, force, and a firebrand." Hence, the meaning of the word *meod* is the concept of force and energy. The connotation of "firebrand" indicates that fire was conceived as the basis of energies. As we have seen, this concept was also expressed in the story of creation according to which the world was created from lightning-fire above and the volcanic forces below. As Plato summarizes in his *Timaeus:* "In beginning to construct the body of the All, God was making it of fire and earth." Thus, the word *meod,* as a noun meaning "forces," connected with *tob,* balanced, expresses the concept of "balanced forces." This concept corresponds fully to the world conception expressed by the story of creation and appears equally in other ancient world-conceptions, such as those described by Plato and in Buddhist scriptures.

Hence, the act of God's creation which finishes the sixth period consists of the total integration and of the total balance of all forces. The period of final organization is distinguished from all previous periods by the narrator's use of the article. In previous periods it was said "a second, a third, a fourth, a fifth period." The last period in God's creation is marked specifically; it is *the* sixth period.

Traditionally, the first story of creation ends here; but this division seems to be a very artificial one, made by the translators. Actually the first story of creation ends after the seventh day. Then there begins a new story, which in its first verse summarizes God's creations; which establishes a new name for God; and which shows the entire creation from a new aspect. Thus we shall add the first three verses of Chapter 2 to the first story of creation. We shall see that man is not the climax of creation nor was the total integration the ultimate act in God's creative process.

The Process of Perfection

The creation of the world and its inhabitants was finished with the sixth period of creation, but the narrator emphasizes that only in the seventh period was the work of creation completed. "And on the seventh day God finished his work which he had made." Before discussing the object of this creation in the seventh period, we have to investigate the concept of "finishing," which implies that God's creative acts have come to an end. This idea is puzzling because it contradicts the dynamic concept which underlies the entire book of Genesis in general and the story of creation in particular. As previously stated, to the Biblical authors the world was in a continuous state of development, and after the creation of the world God's creative acts continue, even in creating a new earth after the flood. It is characteristic that after the first story of creation the second story of creation, giving a new aspect of the world's development, starts with the statement (Gen. 2:4): "These are the generations of the heavens and of the earth when they were created." The term "generations," literally "begettings," implies that the creation of the heavens and of the earth was not conceived as something static, as something which is "finished," but that this creation was conceived as a living process involving the principle of further development.

Many commentators were puzzled about this concept of "finishing." Some, such as S. R. Hirsch (223) and Bennett (29) explained the term as meaning that God put a stop to his creation rather than the finishing touches to it.

The Hebrew word translated by "finished," *kalah,* also means "to be perfect, to be consumed; completion, destruction."

These various associations once again allow us to analyze the basic concepts underlying this term. First, we have the idea of perfection. However, in ancient thought perfection is not a static event but a dynamic process. (Our word "perfection" has its root in the Latin *perfectus,* from *per:* thoroughly, and *facere:* to do. It is an act of thoroughly doing.) The dynamics of this act are expressed in Genesis 17:1, when God says to Abraham: "Walk before me, and be thou perfect." Here perfection is conceived as a process, under the symbol of walking, that is, of moving into perfection. This concept is also expressed by Paul (Heb. 10:1): "For the law having a shadow of the good things to come, not the very image of the things, can never . . . make perfect them that draw nigh." According to Paul, everything is in a state of becoming; even the law which is the most definite institution has "a shadow of the good things to come," not being "the very image of the things" that are. Nothing as static as a law can make perfect. Perfection was not conceived as an actual final state but as an ideal state towards which everything continuously develops.

The dynamic view of the term *kalah* also appears from its polar connotation: "completion–destruction." Actually, the concept of completion involves that of destruction. The basis for this polarity is again the concept of development, because the completion of one state presumes the destruction of the preceding state. Philo says in his interpretation of the Bible: "For the world has become what it is, and its becoming is the beginning of its destruction." (363) Since the story of Genesis assumes that development is the essence of everything, stagnation becomes synonymous with our concept of death.

But the world conception in the story of creation, as well as in the entire Old Testament, is based upon the concept of life and not of death. It is the basic concept of the Old Testament that nothing is finite; therefore, nothing can be finished in the sense of being put to an end. Instead of the finite, man of the Old Testament emphasizes the infinite, cosmically attested by the innumerable stars (Gen. 15:5), and biologically by the innumerable potentialities of the seed (Gen. 13:16; 15:5). Since the people were a symbol of infinite development, it was forbidden to number them (II Sam. 24:2), as a definite number would establish a pattern of finality. Just as man is in a continuous state of transformation, so God was conceived not as a finite being but in an infinite state of becoming. Even heaven and earth were not conceived as finished in the sense of finite. Isaiah (51:6) exclaims: "The heavens shall vanish away like smoke, and the earth shall wax old like a garment." The story of the flood and the concepts which appear throughout the Old Testament indicate that the world was never conceived as finite, as something which after the creation had to come to its end; instead, the world is in an infinite process of transformation and renewal, corresponding to the renewal of the sun and the renewal of life. The idea of polarity, involved in the term *kalah,* illustrates the dynamic structure of the creative act which involves the union of opposites, because only from the union of opposites result continuously new creations. The translation of *kalah* by "finished" is one of the many misconceptions which express the later development of a static type of thinking.

God's Struggle

The narrator of the story of creation emphasized his dynamic concept of the world's perfection by using a term which is translated traditionally by "host": "And the heavens and the earth were finished, and all the host of them." The Hebrew word for "host," *zebaa* means "the host of angels." But the word also means "war, warfare, an army." God is often called "God of hosts" which means "God of the celestial armies." This has been explained as an expression for the belligerent character of Jehovah, who also was called "God of wars." But we have already pointed out that the metaphysical character of war is very different from our realistic concept of war. From a metaphysical aspect, war means a struggle of energies, the dynamics of nature. It was in this sense that the ancient Greek philosopher Heraclitus said, "War is the father of all things." Dynamics is the underlying concept of Genesis.

True, the celestial army is described in very concrete terms such as the host of angels "standing by him on his right hand and on his left" (I Kings 22:19; cf. II Chron. 18:18; Ps. 148:2). The host is also called "God's ministers" (Ps. 103:21) or "princes" (Joshua 5:14). However, as was the case with God's attributes, the concreteness is not a result of anthropomorphic thinking but a symbolic attempt to describe different manifestations of dynamic processes. The host of heaven was conceived as a hierarchy of angels, symbolizing degrees of God's emanations or, as we may say, as degrees of energy. Just as the sun was called "the greater light" and the moon "the lesser light" (Gen. 1:16), so there were upper and lower angels. Just as the former harmony between God and man in the garden of Eden later developed into a disunity, so we find disunity of forces between God and his hosts. Job says (4:18): "Behold, he putteth no trust in his servants; and his angels he chargeth with folly." And he also says (15:15): "Behold, he putteth no trust in his holy ones; yea, the heavens are not clean in his sight." (*See also* Appendix 39)

When thus the narrator describes that God completed the heavens and the earth, his addition "and all the host of them" emphasizes the concept of a living universe in which completion is not final but transient, as a phase in the continuous process of Genesis. The world was not conceived as a static mosaic of elements, but its living force, symbolized by the "host," made it a dynamic organism. This conception also appears in Plato's *Timaeus,* where he says: "We must declare that this Cosmos has verily come into existence as a Living Creature endowed with soul and reason owing to the providence of God." (370)

The Formulas of Numbers

The narrator separates the creative periods by conceiving them as corresponding to a daily cycle: "And there was evening, and there was morning." He merely numbers the first five periods, but distinguishes the sixth one, emphasizing it as *the sixth* period. Now, the final period is emphasized as the seventh to such a degree that its number-symbolism becomes evident. "And on the *seventh* day God finished his work which he had made; and he rested on the *seventh* day from all his work which he had made. And God blessed the *seventh* day."

The symbolism of numbers forms an essential part of Biblical ceremonials, and when Philo stresses its significance for the story of creation, he is not only influenced by Greek concepts but carries on a Biblical tradition which later was revived in the Cabala. (*See also* Appendix 40) Here the number supposedly indicated the degree of energy, and that the proportion or measure corresponded to the pattern of configurated energy. Since the dimensions of space, as well as those of time, were measured by numbers, it was believed that every manifestation, every action could be symbolized numerically. The world order was conceived as expressed in numerical proportions. The Wisdom of Solomon says (11:20): "By measure and number and weight thou didst order all things." The number concept was closely related to the ancient astrological system. Man's existence was supposed to be determined numerically; Job says (14:5): "Seeing his days are determined, the number of his months is with thee, and thou hast appointed his bounds that he cannot pass." It is not God alone who numbers all of man's activities; man himself may have a certain insight into his numerical value. "I would declare unto him the number of my steps" (Job 31:4).

An entire Biblical book, the fourth Book of Moses, is called the Book of Numbers, because of the important role which numbers play here in determining the social organization and the ritual laws. Thus, it is said of a sacrifice (Num. 15:12; cf. Num. 29:18):

"According to the number that ye shall prepare, so shall ye do to everyone according to their number." Different numerical schemes form certain proportions which are realized in social groupings (Num. Ch. 1-2) and in the construction of buildings and objects (Ex. Ch. 36-39; I Kings, Ch. 6-7).

The symbolic relationships between astrology and personality on the one hand and between the magic of names and personality on the other hand converged in the formula of numbers. Revelation speaks of the number of the beast, of that formula which reveals his structure (Rev. 13:17-17): "Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is six-hundred and sixty and six." Rev. 15:2 speaks of "the number of his name." The number is like a seal marked upon the structure of each being; it is like the sign which God prints upon the foreheads of men (Gen. 4:15; Ezek. 9:4; Rev. 7:14).

Seven and the Oath

Why is it that the number seven plays such a specific role among all numbers? The Hebrew word *shabaa,* seven, also means "oath." Gesenius remarks about this word's meaning: "to swear, denominated from *shabaa,* seven. Since seven was a sacred number, and oaths were confirmed either by seven victims offered in sacrifice or by seven witnesses and judges . . . to swear, literally means to seven oneself." Swearing means "to bind with an oath," to bind oneself to a certain declaration.

But what is the symbolical relationship between "seven" and "oath"? The oath corresponds to a signature under a contract; it is like a magic seal of a covenant, and we get some indication of its meaning if we investigate the nature of the first covenants. The first covenant is that which God makes with man at the end of the total story of creation, namely, when God after the earth's destruction by the flood sets the rainbow in the clouds as a symbol of an oath (Gen. 9:9-17). This is God's promise of eternal renewal, of which he says (Gen. 8:21-22): "Neither will I again smite any more everything living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." The primeval oath is here a promise of renewal opposite to the destruction by the flood. The relationship between the tides and the moon was already known to the ancients, the moon being conceived as the main symbol of periodicity and renewal. The moon period, however, consists of four times seven days, the seven thus becoming the symbol of a unit-period and therefore a symbol of renewal. Philo also draws the attention to the fact that the sum of all single numbers up to seven, i.e., 1 + 2 + 3 + 4 + 5 + 6 + 7, makes 28, the number of days comprising a moon period. God indicates seven as the number of clean creatures which for the renewal of each species should be saved from the flood (Gen. 7:2): "Of every clean beast thou shalt take to thee seven and seven, the male and the female." The sabbath, the seventh day of the week, is described as a symbol of the covenant between man and God, and the covenant itself is based upon the idea of renewal, of a "refreshing" of God's forces on the seventh day (Ex. 31:13, 17): "Verily, ye shall keep my sabbaths; for it is a sign between me and you throughout your generations; that ye may know that I am Jehovah who sanctifieth you . . . It is a sign between me and the children of Israel for ever: for in six days Jehovah made heaven and earth, and on the seventh day he rested, and was refreshed."

There are many descriptions which illustrate seven as a symbol of renewal. When II Kings (4:35) tells of the reanimation of a dead child the renewal is described as follows: "And the child sneezed seven times, and the child opened his eyes." II Kings 5:14 tells of the healing of a leper in such a way that the sick ". . . dipped himself seven times in the Jordan . . . and his flesh came again like unto the flesh of a little child, and he was clean" (cf. Lev. 13:32). The seven is here a symbol of transition from a negative state to a positive one. In this sense it is also said in Leviticus 12:2: "If a woman conceive seed, and bear a man-child, then she shall be unclean seven days." Proverbs 24:16 says: "For a righteous man falleth seven times, and riseth up again."

The idea of renewal in relation to the seven also appears in the New Testament. Jesus renews the life-force of the multitude with seven loaves (Mark 8:6-8). Matthew 18:21-22 tells that forgiveness, giving opportunity for renewal, should work under the number seven: "Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, until seven times; but, until seventy times seven." The seven as well as multiples of the seven describe a cycle after which a new period begins. Joseph's dream of the seven fat and the seven ill-favored and lean-fleshed kine is interpreted by himself as two cycles of seven years each, "seven years of great plenty" and "seven years of famine" (Gen. 41:1-31).

The idea of the seven as the number of renewal had deep social implications. Leviticus (25:4-5) tells that the seventh year is a year of rest: "In the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto Jehovah: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of itself of thy harvest thou shalt not reap; and the grapes of thy undressed vine thou shalt not gather: it shall be a year of solemn rest for the land." In Deuteronomy (15:1-2) it is said: "At the end of every seven years thou shalt make a release . . . every creditor shall release that which he hath lent unto his neighbor." Exodus (21:2) says: "If you buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing."

The seven, number of a cycle of transition and renewal, combines the positive and the negative aspects because the renewal goes from a negative into a positive stage. But there is also the opposite turn, the movement toward a negative stage. God declares (Gen. 4:15): "Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold." When Lamech, a descendant of Cain, also became a murderer, he exclaims (Gen. 4:24): "If Cain shall be avenged sevenfold, Truly Lamech seventy and sevenfold." Also punishment, as a means of a conjuration towards renewal, is related to the symbolism of seven. In Leviticus 26:18 God says: "I will chastise you seven times more for your sins." Jesus, who symbolically redeemed sinful man, is the seventy-seventh descendant in that genealogy which is given in Luke (3:23-38).

Seven, as a symbol of renewal in a positive as well as in a negative sense, became a ceremonial number of conjuration. The Psalmist exclaims (Ps. 119:164): "Seven times a day do I pray thee." Seven, specifically a formula of renewal, is generally a symbol of transformation and, in the widest sense, the sign of magic. Its magic force is described, for instance, in Joshua (6:4) when the city of Jericho is taken by magic means: "And seven priests shall bear seven trumpets of rams' horns before the ark: and the seventh day ye shall compass the city seven times, and the priests shall blow the trumpets."

The Formula of Danger

Renewal implies a transformation from one state into another, the seven being a symbol of the turning point. Thus, seven was conceived as a special number which has no link with other numbers before or after it. Since the number seven is not the numerical product of any other two numbers nor can it produce with another number a third one within the decade, Philo says that "seven" neither is "begotten" nor "begets."

As the symbol of a turning point, the seven also included the association of danger, because the point of transition from one state to another involves instability. Instability, however, is dangerous because the turning may be towards the good or towards the evil side of life. In such a moment of instability and danger, absolute rest is recommended.

This idea of danger and anxiety, connected with the seven, appears in Babylonian texts; for instance: "The seventh day is a holy day of Merodach and Zerpanitum—an acceptable day, an evil day. The shepherd of the great tribes shall not eat salted meat cooked over the embers; he shall not change his body-clothing, he shall not be clothed in white, he shall not offer a sacrifice. The king shall not ride in a chariot, he shall not talk victoriously. The seer shall not make declaration with regard to a sacred place. A physician shall not touch a sick man. It is not suitable to make a wish." (286)

The name for the seventh day, *shabat* in Hebrew, *sabatto* in Babylonian, has its root in the Sumerian *sa-bat,* which is a compound of the words *sag,* heart, and *bat,* to reach the end, to die. (213) The symbol of the turning point in the seven became in the seventh day a symbol of the turn from life to death. The second story of creation symbolizes this turn from life to death, represented by man's fall from the security of the garden into the insecurity of the unknown. All the happenings of the second story of creation occur, as we shall discuss elsewhere, during the seventh day. The turn from life to death is connected with man's anxiety; it is the anxiety of being turned to the unknown.

Seven, then, symbolizes transition, the transition of renewal, the transition from life to death, from the known to the unknown. The relationship of this number to the moon and the stars strengthened this concept of destiny. Seven is one unit in the moon period of 28 days; and concerning the stars, Philo mentions besides the seven planets the seven stars which form the Great Bear and the seven stars forming the constellation of the Pleiades. The moon as well as the star configurations were supposed to influence the destiny of man. Destiny was the inexplorable, the incomprehensible, the unstable and dangerous, and seven became associated with it as the number of instability and danger, a concept which later developed into that of the evil seven.

The oath being an affirmation of eternal validity, and the seven being a symbol of the moon's eternal renewal, we now understand the symbolical relationship between oath and seven. In relationship to the world's creation, the seven becomes the symbol of the oath, the seal of the contract between creator and created, the symbol of eternal renewal.

Numbers and the Periods of Creation

From the basic ancient concept that all phenomena in life are interrelated, the associations to one number cannot be fully detached from the associations to other numbers. Seven, for instance, involved the symbolical associations to one plus six, to two plus five, to three plus four; that is, to the combinations of all numbers from one to six.

There were numerical differences concerning males and females. The numbers themselves were divided into male and female numbers, a concept which is equally reported from the ancient Greek and from the ancient Chinese; the even numbers which can be broken (2, 4, 6, etc.) being female, the uneven, unbroken numbers (1, 3, 5, etc.) being male. Since the world's creation was conceived as begettings between male and female principles, this concept was also applied to the numbers of the creative periods. Philo says:

> "For among things that are it is the odd that is male, and the even female. Now of odd numbers 3 is the starting point, and of even numbers 2, and the product of these two is 6. For it was requisite that the world, being most perfect of all things that have come into existence, should be constituted in accordance with a perfect number, namely 6; and, inasmuch as it was to have in itself beings that sprang from a coupling together, should receive the impress of a mixed number, namely the first in which odd and even were combined, one that should contain the essential principle both of the male that sows and of the female that receives the seed." (363)

Certain associations were connected with each single number, and the happenings which the story of creation describes for each period seem to be symbolically related to the number of this period.

The first period describes the creation of light, which was considered as the ultimate unity, identified with God Himself.

The second period describes the division of the waters into those of heaven and underworld, hence the symbol of the 2.

The third period describes procreation based upon the trinity of male, female and their product. Three species are used as symbols: grass, herbs, trees, symbolizing the 3.

The fourth period describes the luminaries and their four functions: to be for signs, seasons, days, years. With their four directions of the compass, they are signs of movement and symbolize the 4.

The fifth period unites the five species of creatures: the fishes, the birds, the cattle, the creeping things and the beasts. In the ancient Orient the five was a symbol of union, probably based upon the image of the hand, which unites the five fingers.

The sixth period refers to the creation of man, who receives six functions: to be fruitful, to multiply, to replenish the earth, to subdue it, to have dominion, and to have all plants for food.

The seven is a composite of all the numbers from one to six (1 plus 6, 2 plus 5, 3 plus 4); thus, the symbolism of the seven unites the symbols of God (1) and man (6), the symbols of division (2) and union (5), the symbols of procreation (3) and movement (4). The seven, symbolizing transformation, was brought into a symbolic relationship with the moon, the cosmic symbol of transformation. (*See also* Appendix 41)

From the Cabala on, many Hebrew thinkers recognized that number symbolism in general played an important role in Biblical reports. Also a rationalistic modern interpreter of Genesis, Jacob, (241) observed that sentences and paragraphs were divided by a ritual number of words. According to Jacob, the first book contains God's name, Elohim, seventy times; and seventy times appear names for man and for earth, so that Jacob remarks: "Seventy times speaks the heavenly and seventy times speaks the earthly principle."

If we count all activities with which the narrator describes God's creations, we find forty-nine (seven times seven) of those statements:

STATEMENTS	VERSES IN WHICH THEY APPEAR	NO. OF TIMES
Said	3, 6, 9, 11, 14, 20, 24, 26, 28, 29	10
Saw	4, 10, 12, 18, 21, 25, 31	7
Made	7, 16, 25, 31; (II) 2, 2, 3	7
Created	1, 21, 27, 27, 27; (II) 2	6
Called	5, 5, 8, 10, 10	5
Blessed	22, 28; (II) 3	3
Divided	4, 6	2
It was so	11, 24	2
Finished	(II) 1, 2	2
Rested	(II) 2, 3	2
Moved (brooded)	2	1
Set	17	1
Hallowed	(II) 3	1
		49

The first story of creation combines the symbolism of six and seven in the two aspects of creative periods: the six periods of outer activity and the seven periods including the inner activity of creative rest. Since the ancient texts unite the principle of form and content, that is, the style of telling a story with the content told, we have to search for the same principle that our poets follow, namely, for a certain number of verses which divide a poem. The division of the Bible into the verses as they appear in our editions is a product of the Christian era and was done according to "modern" aesthetic viewpoints. The original text had no apparent divisions. However, if we divide the text according to units of events and according to the seven periods, we find that we have groups of six events. At the end of the present book the reader will find the first story of creation in a new translation with the grouping of verses as described.

As Philo remarked, the number was conceived as a formula for describing symbolic events. The modern scientist unifies the world by theories based on mathematical principles, giving insight into relationships and permitting predictions, and even "conjurations" such as the conjuration of atomic energy. Likewise the ancient "scientist" unified the world outside as well as inside, in the soul, by symbolic formulas. These formulas, three thousand years ago as well as today, are produced by the significance and interrelationship of numbers.

This is our translation of the verses that describe the unification of the world:

And Elohim gazed at all that He had formed and behold it became balanced force.
And there was the time of mingling
and there was the time of dividing: the sixth period.

And they were completed,
The heavens
And the earth
And all their forces.
And in the seventh period
Elohim completed His work which He had formed.

CHAPTER 13: SHABAT—THE CREATION OF MEDITATION

> And he rested on the seventh day from all his work which he had made.

The Sabbath of Renewal

EACH PERIOD of creation, called a "day," represented a unit in which the different creations of that period were interrelated. The unit of the seventh period is described as follows (Gen. 2:1-3): "And on the seventh day God finished his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and hallowed it, because that in it he rested from all his work which God had created and made."

Within this unit the concept of the seventh day is explained in terms of God's resting, and God's resting is the cause for God's act of hallowing. Thus, the concepts of seven, seventh day, rest and hallowing have to be examined in their interrelationship.

We have analyzed the symbolic meaning of the seven, finding out that the seven, according to the associations of Biblical authors, is the number of renewal, based upon the periods of the moon, which is a symbol of transformation and renewal. But since the seventh day had a special name, *shabat,* the analysis of this name and of the day's specific significance will throw further light upon the meaning of the seventh period of creation.

The Hebrew name, *shabat,* is derived from a verb that means the following: "to rest from labor, to keep holiday, to cease, to stop." The related substantive means "rest, cessation, a seat, a place." The meaning of sabbath as a day of rest appears in several descriptions of the Old Testament; Exodus (20:8-11) says: "Remember the sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days Jehovah made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it."

The first reason for distinguishing the sabbath day from other days is that it expresses the idea of correspondence, namely, that the activities of man should correspond to those of God. God's activity ends in rest, which is described as the fountain of renewal (Ex. 31:15-17). The idea of rest as a fountain of renewal is based upon man's experience of a regeneration of his forces after sleep and rest. Hence, the sabbath symbolizes the renewal of God's and of man's energies, and equally the renewal of the nation, as explained in Deuteronomy 5:15-25: "And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and by an out-stretched arm: therefore, Jehovah thy God commanded thee to keep the sabbath day." In this way the sabbath became a collective holiday. (213) Isaiah gives the following implications of the collective day of rest (Isaiah 58:13-14): ". . . and call the sabbath a delight and the holy of Jehovah honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth." On the day of collective rest everyone is to give up his individuality. "Delighting in Jehovah," everyone should realize his contact with God. As everyone should have the same intention, a spiritual union would be established of all men and of all men with God. Thus, corresponding to the world-unity after God's creation, a world-unity should be accomplished on every sabbath. But this world-union is a psychological activity, resulting from self-observation and self-purification; (Lev. 23:32): "It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls." The absence of outer activity should be replaced by an inner activity. It comprises thoughtfulness, concentration and watchfulness. Thus, Isaiah 1:13-14 says that only the sabbath observed with the intention of the heart is accepted by Jehovah.

Numbers 28:9-10 tells that special sacrifices shall be made on the sabbath: "This is the burnt offering of every sabbath besides the continual burnt-offering, and the drink-offering thereof." The sacrifice is an offering of energy in its basic manifestations of fire and water, which were supposed to be present also in man's soul. Hence, the sabbath is a symbol for a specific handling of psychic energy. It therefore becomes clear that the idea of rest connected with the sabbath does not mean relaxation or vacation from work. Philo remarks: "The commandment was given for man to observe the seventh day ceasing from work, and devoting it to philosophy, contemplation, and the improvement of character." (364a) Another Alexandrian philosopher, Aristobalus, a predecessor of Philo, wrote a treatise on the sabbath, stating that the sabbath was primarily to be used for searching the Scriptures and fostering the psychic powers. The inner concentration on the sabbath was supposed to draw metaphysical energy into the soul. The Talmud says: "A special soul is given to man on the eve of the sabbath; and leaves him again at its close." (428) And in another passage of the Talmud it is said: "The sabbath is the foretaste of the world to come." And: "If all Israel were to observe two successive sabbaths as they should be observed, redemption would come at once; even if one sabbath were rightly kept, the Messiah would appear." (428)

Thus, we may understand the immense importance the sabbath had in the Hebrew religion. It was a day on which everyone should be, so to speak, on the world-wheel. It was the day of the collective responsibility for the world. There were two basically different conceptions of the sabbath laws. The Sadducees insisted on an absolute cessation of any work. The Pharisees, on the other hand, said that the sabbath was made for men, not men for the sabbath. In their view the sabbath was the day for the elevation of the soul through spiritual work.

All the different ideas related to the sabbath have their common denominator in the concept of renewal. It is a renewal of the soul, a renewal of the world-energies, a renewal of the relationship between God and man, a renewal of life after death. The idea of a spiritual renewal appears in many sabbath prayers. We quote two verses of such a prayer in a modern translation:

"Treasure of heart for the broken people,
Gift of new soul for the soul's distress,
Soother of sighs for the prisoned spirit,
The sabbath of rest.
This day is for Israel light and rejoicing,
A sabbath of rest.

"When the work of the worlds in their wonder was finished,
Thou madest this day to be holy and blest;
And those heavy-laden found safety and stillness,
A sabbath of rest.
This day is for Israel light and rejoicing,
A sabbath of rest." (212)

The Moon as Symbol of Renewal

That the sabbath was originally a moon festival can be deduced from several Biblical associations to the sabbath. The concept "new moon and sabbath" appears frequently (Is. 1:13; I Chr. 23:31; Amos 8:5). A. Bertholet and other students of Hebrew history believe that all Hebrew feasts, going back to the nomad period, are connected with the phases of the moon: "They were the feast of the new moon and the Sabbath which is often mentioned in the same breath with it, and which was perhaps originally the feast of the full moon." (31) The sabbath originally was a monthly festival of the new moon; it was the feast when the moon had completed its phases (symbolizing the development of world and soul), when the moon, after its "self-creation" vanished for a period of rest.

All these moon feasts are related to the symbolism of the seven, which is the number of renewal, transition and oath; for instance Passover, which is held in the first month, on the fourteenth day, that is, in the center of the moon period of 28 days (Lev. 23:8): "Ye shall offer an offering made by fire unto Jehovah seven days: In the seventh day is a holy convocation; ye shall do no servile work."

The Sacrifice of the Heart

The sacrifice of the heart, practiced by the Mexicans, had its correspondence in the sacrifice of the soul during the sabbath, day of rest. But what is this sacrifice of the soul? Circumcision, for instance, is described as a delivery of psychological energy, which corresponds to metaphysical energy, appearing as fire. Jeremiah says (4:4): "Circumcise yourselves to Jehovah, and take away the foreskins of your heart . . . lest my wrath go forth like fire, and burn so that none can quench it, because of the evil of your doings." The circumcision of the heart (Deut. 10:16) is a sacrifice of psychic energy which keeps the universe in balance. If this energy is not delivered or is misdirected, a metaphysical short circuit follows, God's fire of wrath. The sacrifice, then, is an act of purification, of self-balance, hence an act of balancing the universe. (24, 246) Christ later became the collective symbol for this act of sacrifice. Paul says about the sacrifice of Christ (Rom. 6:6): "Our old man was crucified with him, that the body of sin might be done away." This soul sacrifice refers especially to the emotional and vital principle (Gal. 5:24): "And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof."

The sacrifice as well as the prayer, which form essential parts of the sabbath, the day of renewal, were supposed to connect the individual with all the other individuals into one stream of energy, and this stream of energy was supposed to contact God as the world-source. The seventh day, as we can see, was considered as a day of active rest. It was a concept of rest utterly different from ours; it did not have the connotation of relaxation but of concentration. The sabbath of renewal, compared with the moon's renewal, was supposed to remain in a new world, as Isaiah visualizes it (66:22-23): "For as the new heavens and the new earth, which I will make, shall remain before me, saith Jehovah, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith Jehovah."

Now we may understand why God "blessed" the seventh day. Blessing, as we have analyzed it, stands for charging with creative forces. It is a certain time-period which is laden with the force of renewal. It is from this aspect that we have to interpret the meaning of God's rest and its significance as a factor of creation.

The Cyclic Aspect of the Story of Creation

The specified meaning of the sabbath, the seventh day, as a day of rest indicates that the rest of renewal is not a passive but an active state. Just as the term "finished" meant to the narrator something different from our static concept of finishing, so the term "rest" cannot be conceived from a static point of view. Since the story of creation goes on after the description of the seventh period, "rest" cannot be considered as an end or even as a stop within the dynamic process, but it must have been conceived as a creative pause, as an active rest, as a new aspect of development. The narrator emphasizes this idea by telling that God's activities become manifest in this period, namely, as blessing and hallowing. Blessing means a transfer of forces; the Holy, as we shall discuss later, is the highest form of world-energy, transferred by the act of hallowing. The narrator explains this energy manifestation as a consequence of rest, therefore implying that rest produced this highest form of energy. What now is this state of rest, the climax in the world's development?

It is significant that the story of creation ends with a picture similar to that with which it began. The first story of creation starts with the words, "In the beginning God created the heavens and the earth," and ends with the words, "and the heavens and the earth were finished." However, the first verse implies the complete creation at once while the last verse ends a process of development appearing in six periods. The apparent contradiction between these concepts would disappear if we compared the creation of the world with the development of any structure. Just as all developmental stages of a tree are infolded in its seed, being simultaneously present but outfolding step by step, so all the periods of the world's creation can be conceived simultaneously as the one act of God's creating the heavens and the earth, but including the six stages of differentiation. It seems that the narrator suggests this interpretation when he immediately follows the statement of God's rest with the words (Gen. 2:4): "These are the generations of the heavens and the earth when they were created, *in the day* that Jehovah God made earth and heaven." The word for generations, *toldot,* means "begettings," and indicates here that the entire creation has to be understood as one simultaneous act. From this point of view the six periods are simultaneously given in one period.

When the narrator begins his story with the statements of God's creation of heaven and earth, unfolds the creation in six periods, and then ends by calling the six periods one period, he seems to unite the end with the beginning and, so to speak, to refold the entire creative process. Furthermore, since the two stories of the world's creation have to be considered as a unity, it is significant that the narrator starts with the second story all over again, again reporting in a cyclic way the beginning from a different aspect. Beginning, end and a new beginning of the story of creation seem to flow into each other like a circle. The circle or the serpent that bites its tail, called Uroborus, (Fig. 82; Greek manuscript) was actually used in Babylon to describe the structure of the world. The idea of a circular world current appears still in the religions of Polynesia. And when John has God say (Rev. 21:6): "I am the Alpha and the Omega, the beginning and the end," he applies this circular concept to God, a concept which is also expressed by the Egyptians (Fig. 83).

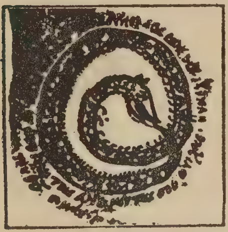


Fig. 82 (above). Greek manuscript.

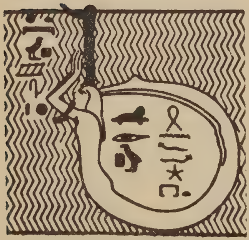


Fig. 83 (below). Egyptian papyrus.

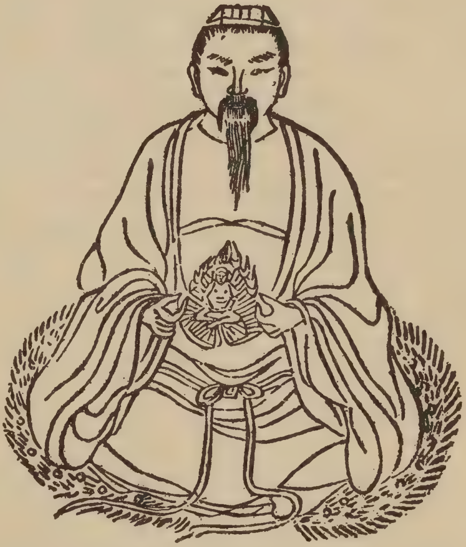


Fig. 84. Formation of the heavenly embryo through meditation. Chinese. (Wieger).

Another cyclic aspect of the story of the world's creation is demonstrated by God's progression from "brooding" to "rest." The story starts by describing that the Spirit of God was brooding upon the face of the waters, and the story ends by describing God's rest again. The word "brooding" describes a psychological state of immobility and fixation. As in our language, "brooding" also means: "pondering, disposed to ponder or think deeply." Biologically as well as psychologically, the brooding state is a state of active rest in which material that is not yet real is conjured to reality. The brooding over the egg conjures the material that is infolded or enveloped in the egg to its outfolding or development. The psychological state of brooding conjures the enveloped thought-material to its development.

World-creation, Rest and Dream

The emphasis upon God's brooding state in the beginning and his meditating state at the end stresses the mental aspect of the entire story of creation, and since mental activity consists in outfolding and refolding of mental material, of connecting conclusions with premises, we may interrelate both characteristics of the report—its circular and its mental aspects—by considering the world's creation as a thought of God developed between the state of brooding and of meditative rest, similar to a dream which, like a flash of lightning, illuminates the abyss of unconsciousness. We have already discussed the concept of a world-dream based upon the associations of Biblical authors. Just as man's existence was compared to that of a dream, so God's existence was compared to a dream-like one. Again and again the Psalmist emphasizes that God is in a state of sleep (Ps. 7:6; 35:23; 59:4; 73:20) from which he arises periodically: "Awake, why sleepest thou, O Lord?" (Ps. 44:23). It is by means of prayer that man hopes to awaken God and to open his eyes and ears (II Cor. 6:40-41): "Now, O my God, let, I beseech thee, thine eyes be open, and let thine ears be attent, unto the prayer that is made in this place. Now therefore arise, O Jehovah God, into thy resting-place, thou and the ark of thy strength." God is conceived as the motionless energy, conjured by magic invocation and transferred to the "resting place" of the temple, where the resting energy becomes manifest in the "ark of strength."

The narrator of the first story of the world's creation seems to have conceived the world's creation like a dream image, dreamt between the state of "brooding" and "resting"; emphasizing this process of imagination, the narrator precedes each description of God's creation by words describing God's imagination, namely, "Let there be."

The emphasis made by the narrator upon the statement that man was created as God's shadow and design implies that the state from which man's first creation evolves corresponds to the state from which God's creation evolves. Man's first creation is that of the woman, created in a state of "deep sleep" (Gen. 2:21). Therefore, we are led to the assumption that Adam equally was created in a state of deep sleep as a dream is created in sleep. But the text emphasizes that even after Eve's creation out of man's sleep, both beings continued to live in a state of trance, as if their eyes were closed, because it is only after their eating from the tree of the knowledge of good and evil that "the eyes of them both were opened" (Gen. 3:7). The concept that the world is a dream, that man even from the viewpoint of God is his "shadow" and "design" but no reality, the concept of the world as illusion or vanity, appears now as the narrator's basic idea. This dream is a crystallization of images out of that eternal stream of imageless wisdom which is described by Proverbs 8:22 as existent before creation took place. Wisdom becoming dream, dream was synonymous with creation.

This concept has far-reaching implications. If reality and dream are essentially the same, not only does reality produce dreams but also dreams may produce reality. The idea that happenings in reality produce dreams was known to the Biblical authors as it is to modern psychologists. Ecclesiastes says (5:3): "For a dream comes with a multitude of business." Isaiah describes dreams as wishes (29:8): ". . . as when a hungry man dreameth, and, behold, he eateth . . . or as when a thirsty man dreameth, and behold, he drinketh . . . and his soul has appetite." Jacob analyzes the symbols and wishes expressed in Joseph's dream (Gen. 37:5-11).

But we also find the reversed concept that dreams are prophecies or "producers" of reality. God appears to man in a dream (365) and man's reactions in his dream become reality (I Kings 3:5-15). When dreams became fulfilled in reality, as with the dreams of Joseph (Gen. 37:5-8; 42, 9) or of Pharaoh (Gen. 41:1; 7-8), such a concept implies that man configurates reality by means of his dreams.

Meditation and Rest

Dream and vision were considered as gateways to the hidden meaning underlying reality, to the "things hidden from the foundation of the world" (Matt. 13:35). In dream and vision the closed door of the world-mountain opened and man could communicate with God, who "spake unto Israel in the visions of the night" (Gen. 46:2) and who says (Num. 12:6): "If there be a prophet among you, I Jehovah will make myself known unto him in a vision, I will speak with him in a dream."

Dream and vision overcome man in an unconscious state, in the realm of his soul which is outside of man's direction. We have pointed out that according to the Oriental concept man was supposed to "hold his soul in his hands," to direct his soul by reason or—in modern terms—the unconscious by the conscious. The Hindus call the technique of bringing the forces of the soul under the yoke of reason *Yoga* (meaning yoke or harnessing). (144, 170) It is believed that with this technique man may penetrate to the hidden mysteries by means of his conscious mind and the revelation is not received passively as in the state of vision and dream, but actively, in the state called meditation. Meditation means "to turn or revolve any subject in the mind." The technique of meditation consists in turning the subject in the mind progressively and lawfully, according to rules. It is a thinking step by step, the pursuit of a problem in degrees of extension. Meditation is a revolving around the problem of life and death in order to transcend reality by contacting the energy-stream of the universe, the Spirit. (364)

Paul describes the various ways a man can transcend reality (I Cor. 12:7-12):

> "To each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit; to another faith in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of miracles; and to another prophecy; and to another discernings of spirits; to another divers kinds of tongues; and to another the interpretation of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as he will."

The effect of man's transcending reality is to gain what Matthew calls (13:11-13) "the Kingdom of Heaven." Man who possesses "the Kingdom of Heaven" has "abundance"; he lives in the stream of creativeness, while man who only lives in worldly reality is empoverished (Matt. 13:11-13): "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath." In the state of meditation man was supposed to create the images that underlie the manifestations of reality, to create, or, better, to uncover the foundations of the world. In a similar way God in the state of his meditation created or, better, uncovered the foundations of the world.

Meditation proceeding in a state of biological rest has as its ultimate goal the state of psychological rest. Contacting the world's ultimate source, man, the restless wanderer towards truth, finds his spiritual rest. Such a state is described by terms such as "peace," "quietness," "confidence." Isaiah says (30:15): "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." And (32:17): "The work of righteousness shall be peace; and the effect of righteousness quietness and confidence forever."

The embryonic rest in the beginning and the rest in death at the end are the circular background from which the living soul differentiates itself, but in the state of meditation the soul realizes this unconscious foundation in consciousness. God calls his own foundation "rest," and when he curses the people he says, "I swear in my wrath, that they should not enter into my rest." According to the Old Testament this rest is achieved when man walks in "the old paths" in the lawful principles established by the world's creation (Jer. 6:16): "Stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls." According to the New Testament, rest is achieved by man's identification with Jesus in accepting meekness and lowliness in heart (Matt. 11:29): "Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

As already discussed, the significance of the seventh day (period) is completely different if seen from a static or from a dynamic point of view. To a static approach the seventh day signifies the end of God's creations, and God's rest equally means the end of his activity. The static approach is descriptive; the contents of the story have their meaning and end in themselves. The static reader does not ask for the motives or intentions of the narrator.

According to our analysis the story of creation, as an introduction and key to the Scriptures, follows a dynamic view, expressed in each concept of this story of development. To the dynamic approach the seventh day does not signify an end but a function of the creative process. Rest does not mean an end of activity but a different function of activity. Each creation has its function; the luminaries, for instance, to be for signs, seasons, days and years. The function of each creation is to enable the development of new functions in an eternal cycle. The function of rest is to make possible a renewal.

Scientists and laymen, recognizing that the story of creation describes a progressive development, emphasized that man appears as the crown of creation, and that from a teleological point of view the entire creation was conceived as made in man's behalf. However, the last creative act is not man. Rather, it is the seventh period, which is a symbol of renewal (sabbath) through rest or meditation. Hence, from a teleological view creation seems to have its goal not in man, but in the eternal renewal. The concept of meditation specifies this renewal as a psychic process which we call the individuation of the soul. Hence, the narrator of the story of the world's creation tells at the same time a story of the creation of the soul in its process of individuation. Just as the climax of Gods creation is the creation of man and of the Holy, so at the climax of man's psychological creation emerges what the Chinese call "the heavenly embryo." The soul reaches its highest stage of development. This is pictured as a small figure in the position of meditation, surrounded by an aura of energy (Fig. 84, after Wieger).

The process of individuation is linked up with the ethical postulates which we shall discuss in a later chapter. At the end of individuation man is at rest, the dualities disappear, the world glides back into dream and sleep, and safety is regained, that safety which man had in the womb before his wanderings. Psalm 4:4-8 says: "Commune with your own heart upon your bed, and be still . . . In peace will I both lay me down and sleep; for thou, Jehovah, alone makest me dwell in safety." At the end of individuation man no longer has any wants (Ps. 23:1-3): "Jehovah is my shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside still waters. He restoreth my soul."

In the spiritual rest the ultimate unity is achieved. It is the unity of man in himself, the perfect equilibrium, and the unity between man and universe, which the mystics called *unio mystica*. The Upanishads compare this self-union with the sexual union:

> "As a man, when embraced by a beloved wife, knows nothing that is without, nothing that is within, thus this person, when embraced by the intelligent Self knows nothing that is without, nothing that

is within. This indeed is his true form in which his wishes are fulfilled, in which the Self only is his wish, in which no wish is left—free from any sorrow." (445)

Now the split between man and universe disappears:

"For when there is as it were duality, then one sees the other, one smells the other, one hears the other, one salutes the other, one perceives the other, one knows the other; but when the Self only is all this, how should he hear another, how should he salute another, how should he know another? How should he know him by whom he knows all this? How . . . should he know himself, the knower?"

The act of knowing and the object to be known are completely fused; there is no knower and nothing to be known. This is the state before man's eating of the tree of knowledge. It is the state of absolute unity. (*See* Fig. 72)

CHAPTER 14: KADESH—
THE HOLY

> And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made.

The Highest Manifestation of Creation

THE LAST creative act of God was that "God blessed the seventh day and hallowed it." The act of hallowing is a unique manifestation, not applied to heaven or earth or to man, but only to the seventh day. It is because of its singularity and because it is God's ultimate manifestation that the act of hallowing must have had a special significance. Indeed, since the story of the world's creation is the story of development, the act of hallowing as an ultimate creative act must have been the highest possible manifestation.

All Bible commentators recognized the progressive character of the story of creation but assumed that God's creations ended with the creation of man and that man was the crown and goal of the universe, the aim of all creative processes. However, a closer analysis of the story of creation does not support man's pride. Man is not the ultimate creation and, therefore, not the key to the universal processes. In the present writer's view, it is the act of hallowing or the Holy in which God's creations come to a climax; the Holy is intended to be the final aspect of the world.

The act of hallowing appears together with the act of blessing, which we have analyzed as an energy transfer. When God had created the animals and when he had created man, his blessing-energy became the force of the creature, directing the animals to be fruitful or to have potentiality, to multiply and to expand (Gen. 1:22); directing man to be fruitful, to multiply and to expand and, in addition, to subdue and to have dominion (Gen. 1:28). If hallowing, related to blessing, is an energy transfer establishing a directing force in the creature, this directing force seems to be of the very highest order since it appears as the climax of the creative process. But while the effect of the blessing-energy is explained by the narrator of the story of creation as a force which directs the creature's vital and spiritual manifestations, the effect of hallowing is not specified. After a detailed analysis we hope to uncover the meaning of hallowing, which is the application of the Holy. We shall see in the following that the idea of the Holy is actually the key or the cornerstone of the entire world conception in the Bible.

Lord Morley remarked that holiness is the "deepest of all the words that defy definition." (212) Rudolf Otto, in his book, *The Idea of the Holy,* made "an Inquiry into the Non-rational Factor in the Idea of the Divine and its Relation to the Rational." (355) Further analyses have appeared in Hastings' *Encyclopedia of Religion and Ethics* and in the *Jewish Encyclopedia.* It is, however, our aim to show the relationship of the Holy to the other central conceptions of the Old Testament and its significance for the story of the world's creation. (*See also* Appendix 42)

The Holy as Light

The original meaning of the Semitic word for holy, *kadesh,* is supposed to come from the Assyrian *kudussu,* which means "to purify" and "pure and bright." H. C. Whitehouse, in Hastings' *Encyclopedia of Religion and Ethics,* assumes "that the original connotation of the term was brightness." The Holy appears as the halo aura of light on the heads of the saints. In Hebrew beliefs we find several references to the relationship between the Holy and light. The rabbinical literature and the Cabala substitute the concept of the *shekinah,* God's aura of light, for the Holy Spirit. God's glory is compared to the rainbow (Ezek. 1:28), and it is under this "halo" that God makes his contract with men after the flood (Gen. 9:9-17). The *Jewish Encyclopedia* says: "The frequently recurring phrase 'he beheld in the Holy Spirit,' shows that he upon whom the Spirit rested saw a light . . . The Holy Spirit, being of heavenly origin, is composed, like everything that comes from heaven, of light and fire." Talmudic literature tells that the Holy Spirit gleamed, glimmered and, when resting upon the face of an elect, "his face burned like a torch."

However, the Holy Spirit, which has been compared to the Greek *doxa*, the "gleam of light," has not only the characteristics of light but also of noise. The *Jewish Encyclopedia* remarks: "Though the nature of the Holy Spirit is nowhere described, the name indicates that it was conceived as a kind of wind that became manifest through noise and light. As early as Ezekiel 3:12 it is stated 'the spirit took me up and I heard behind me a voice of a great rushing.'" Talmudic literature tells that the *shekinah* resting upon Samson made his hair give a sound like a bell which could be heard from afar. (427, 428) The idea that holy energy was concentrated in the hair appears with the Nazarites, persons who made a vow to be consecrated to God. The Nazarite was forbidden to shave himself and the story of Samson, who was a Nazarite, tells that when deprived of his hair he was deprived of his force. The production of electricity by combing hair must have been known to the ancients. The associations of hair-electricity-light-sound related to the head, which carries the power of the mind, produced the concept of a spiritual electrical-like energy.

One characteristic of holiness appears as light and noise corresponding to lightning and thunder. Lightning and thunder, God's first creation, seem to reappear as God's last creation, now completely transformed. The light has undergone development through the lightning and the luminaries and, finally, to the Holy. The development of world processes was conceived in terms of the light's development. Isaiah describes how the light's intensity will increase with the world's development to perfection (Is. 30:26): "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold as the light of seven days, in the day that Jehovah bindeth up the hurt of his people, and healeth the stroke of their wound." And (Is. 60:20): "Thy sun shall no more go down, neither shall thy moon withdraw itself; for Jehovah will be thine everlasting light, and the days of thy mourning shall be ended." The ultimate state of creation is described in terms of light just as the ultimate state of destruction is described in terms of darkness (Ezek. 32:7): "And when I shall extinguish thee, I will cover the heavens and make the stars thereof dark. I will cover the sun with a cloud, and the moon shall not give its light." In the symbolic hierarchy of the light forces the lightning is the source of light, the sun is the light-symbol of vital force and the moon the light-symbol of spiritual force. As we have discussed, the moon with its transformations became the highest light-symbol governing all ceremonies of the Hebrews. The moon, symbol of the spirit, of the *chajah* element in the soul, is the force of light in the darkness. As previously mentioned, the moon is the great guide for the wanderer to the ultimate goal; it is the symbol of the inner energy which determines the transformations of the embryo and the periods of the blood, which was considered as the seat of life and soul, those periods which become manifest in the life of the woman. The moon is the symbol of the holy life-substance which the Children of Israel ate in the form of manna.

The bond between man and the holy energy of the moon is not limited to the Hebrews. The Upanishads say: "All those who depart from this world go to the moon, through their life swells the crescent, and the waning moon brings them to a rebirth." Also the halo in Christian symbolism may have had its origin in the halo of the moon, the emanation of the Holy in the darkness.

The Holy as Fire

The Holy is related not only to light but also to fire. The concept of the holy fire and the sacred flame is known from all civilizations and has kept its symbolism up to our days. Therefore the Holy becomes manifest in the sacrifice offered by means of fire. Leviticus 21:6 says: "They shall be holy unto their God . . . for the offering of Jehovah made by fire, the bread of their God, they do offer: therefore they shall be holy."

We have already discussed that fire was one of God's basic manifestations. The relationship between the Holy and the volcanic concept appears when God descends upon Mount Sinai (Ex. 19:18): "And Mount Sinai, the whole of it, smoked, because Jehovah descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." And (Nah. 1:5): "The mountains quake at him, and the hills melt; and the earth is upheaved at his presence, yea, the world, and all that dwell therein." The volcanoes were considered as containers of the holy force, and mountains in general were called holy (Ps. 2:6; 3:4; 15:1; Is. 56:7; Jer. 31:23). The smoke is also holy and God appears in a pillar of smoke. The noise of the earthquake is imitated in holy sounds of trumpets. The idea of the Holy, then, is related to the dynamic forces of an electrical and of a volcanic nature.

While light is a symbol of perfection, fire is a symbol of purification, as we have discussed elsewhere. In the New Testament, baptizing as a form of sanctification is also related to the idea of fire. Matthew says of Jesus (3:11): "He shall baptize you in the Holy Spirit and in fire."

The Transfer of the Holy

God is the ultimate source of holiness, which Isaiah describes as a volcanic manifestation and which, probably related to the tripartite world-system, is three times invoked by his angels. Isaiah says (6:3): "One [angel] cried unto another, and said, Holy, holy, holy is Jehovah of hosts: the whole earth is full of his glory. And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke." (Cf. Rev. 4:8.) Senders of the holy force are God (Ps. 78:41; Is. 1:4; 5:19); his angels (Deut. 33:2; Mark 8:38); man (Ps. 86:2); and the people (Ex. 19:6; Isaiah 62:12). A special degree of holiness is attributed to priests, prophets, kings, and the firstborn. Certain objects of nature such as mountains are receptacles of the Holy (Isaiah 11:9; Ps. 15:1; 24:3). As with Mount Sinai, the holiness of the mountain refers especially to the volcano (Ex. 19:18; 20:18), as well as the smoke under which God appears, the fire, the water (Num. 5:17) and oil (Ex. 29:21). Other products of nature such as trees and stones are not directly called holy; they are only indirectly connected with the holy presence. Certain food is called holy (Ex. 29:34; Lev. 6:18). Holy are certain objects of the sanctuary such as the entire tent (Ex. 29:43), the furniture of the tent (Num. 7:1), garments of the priests (Ex. 28:2-4); the altar is the most holy (Ex. 29:37). In man himself the part called holy in the Old Testament is his hair (Judges 13:5), while in the New Testament it is in the heart (I Pet. 3:15).

The act of transferring the Holy from a sender to a receiver is called "to sanctify" or "to hallow." Similar to the blessing, the hallowing agencies may be three: God, man and certain objects which, after being hallowed, have, like a magnet, the capacity to transfer the holy force. God sanctifies man (Ex. 31:13): "I am Jehovah who sanctifies you." (Cf. Ezek. 20:12.) God also sanctifies the tent and the altar where he meets man (Ex. 29:44): "And I will sanctify the tent of meeting and the altar." As was the case with blessing, the concept that God's force dwells in man (immanence-concept) produces the idea that not only does God transfer his energy to man, but reciprocally, man sanctifying God can return the invested God-energy to God. In Isaiah 29:23 God even demands: "They shall sanctify my name; yea, they shall sanctify the holy one of Jacob." And the prophet admonishes the people (Is. 8:13): "Jehovah of hosts, him shall ye sanctify." Man also sanctifies persons, consecrating them to God as, for instance, the firstborn (Ex. 13:2); and by the act of anointing he sanctifies the priests (Ex. 28:41; 29:7; 30:30), the prophets (I Kings 19:16), and the kings (I Sam. 10:1; 16:13). The New Testament emphasizes man's sanctification of his own soul (I Pet. 3:15). It also emphasizes the sanctification in social relationships, for instance, the husband sanctifies his wife, and the wife her husband (I Cor. 7:14).

The holy energy can become concentrated, and with its concentration its effectiveness magnifies the force of the agent. In this sense God sanctifies and magnifies himself (Ezek. 38:23) "And I will magnify myself and sanctify myself, and I will make myself known in the eyes of many nations; and they shall know that I am Jehovah." Corresponding to God's self-charge with holiness is man's self-sanctification, ordained by God (Lev. 11:44): "For I am Jehovah your God: sanctify yourselves therefore, and be ye holy; for I am holy."

Every container of the holy energy is holy, for instance the temple, which is a symbol for the world-container of energy. The priests coming out of the inner sanctuary had to place their vestments in special holy chambers lest by their contact the common people whom they met might be made holy (Ezek. 44:19). And of the holy meat, used for a "meal-offering," it is said (Lev. 6:26-27): "In a holy place shall it be eaten, in the court of the tent of meeting. Whatsoever shall touch the flesh thereof shall be holy." The earthen vessels wherein the holy offering was boiled had to be broken because the vessel was supposed to be loaded with the dangerous holy energy.

Thus, the concept of the Holy and its transfer is related to the so-called *pars pro toto* law, according to which each part of an energetic whole possesses the forces of the whole. Paul formulates this as follows (Rom. 11:16): "If the first fruit is holy, so is the lump: and if the root is holy, so are the branches." Since man's energy was supposed to be part of God's energy, the holiness of God was reflected in the holiness of man; and if man disturbed the holiness in himself, he disturbed the holiness of God. Paul expresses this concept by the words (I Cor. 3:16-17): "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God him shall God destroy; for the temple is holy, and such are ye."

The Holy as Taboo

From the relationship of the Holy to lightning and volcano there developed several other characteristics, one being the sacredness of the Holy and the taboo related to it. (410) The lightning and the volcano were the symbol of the inaccessible, the symbol of the untouchable.

The Arab word for holy is *haram*. Hastings' *Encyclopedia of Religion and Ethics* remarks: "Its meaning is 'to seclude,' 'debar' or 'render inaccessible.' What is sacred and also equally prohibited is called *haram,* and any object or woman who may not be approached is designated *haram*." Thus to the concept of the Holy is added another connotation, that of taboo, of the inaccessible, unsearchable, which has some relationship to the idea of the incomprehensible. (77) (*See also* Appendix 43)

The Latin word for holy, *sanctus,* also meaning "particularly marked, well defined," emphasizes the unique character of the Holy. Trees marked by the lightning were considered as holy. The taboo around the holy volcano is described in Exodus 19:12 and 22-24: "And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: no hand shall touch him, but he shall surely be stoned, or shot through; whether it be beast or man, he shall not live." Later on the symbol of the temple or "tent of meeting" was substituted for the symbol of the mount. Just as God descends in fire and smoke upon the mount, so he descends in fire and smoke upon the temple (Ex. 40:34; Num. 9:15; I Kings 8:10-11; Is. 6:4). And just as the mount is taboo, so is the temple and especially its sanctuary. In Num. 4:15 it is said that even the priests "shall not touch the sanctuary lest they die."

The garden of Eden, which was conceived as the place around the crater of the world-volcano (Ezek. 28:13-14) was the symbol of the Holy in the story of creation. The Hebrew word for garden, *gan,* means (after Gesenius) "a place surrounded and protected by a fence or wall." The English language expresses a similar relationship between "garden" and "to guard." The original concept of the tabooed enclosure seems to have derived from the womb. Also the tree of the knowledge of good and evil was surrounded by a special taboo (Gen. 2:17), likewise the tree of life, which was guarded by "the flame of a sword which turned every way, to keep the way of the tree of life" (Gen. 3:24).

Hence, the Holy is considered to be the most dangerous force. (Appendix 44) Man is separated from the Holy by taboos which protect the Holy as well as man. A similar concept appears in various primitive peoples. (169, 455, 483)

The Process of Transformation

The Holy is an energy which not only influences but which also can be influenced. It is liable to disturbances which were supposed to arise when the Holy contacted anything unholy. Therefore, no man having any blemish should approach the Holy (Lev. 21:10-21): "A blind man, or a lame, or he that has a flat nose, or anything superfluous, or a man that is broken-footed, or broken-handed." However, just as there are degrees of intensity by which the Holy influences man, so there are degrees of intensity by which the Holy reacts to disturbances by man. Thus, a person who has a bodily defect disturbs the high intensity of the Holy but not its lower intensities. The text mentioned above continues (Lev. 21:22-23): "He shall eat the bread of his God, both of the most holy and of the holy: only he shall not go unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries." On the other hand, a person with a high charge of holiness may be dangerous for one with a low charge. Isaiah exclaims (65:5): "Stand by thyself, come not near me, for I am holier than you."

Man's organism and emotional states affect his degree of holiness and also the transfer of his holy energy. Hence, a woman after childbirth and at the time of menstruation was unclean and was supposed not to contact anything holy. Leviticus 12:4 says: "And she shall continue in the blood of her purifying . . . she shall touch no hallowed thing, nor come into the sanctuary." Sexual activity brings about a disturbance of holiness; on the other hand, sexual abstinence was supposed to keep one holy. I Samuel 21:5 tells that vessels were holy because men carrying them had been kept away from women. The New Testament also emphasized sexual abstinence (I Thess. 4:3; I Cor. 7:38). The holy energy was not to be disturbed by any kind of impurity. Just as the body should be without blemish, so the soul should be pure. This psychological purity is achieved by the technique of discharging all psychic impurities and by insight. Proverbs 28:13 says: "He that covereth his transgressions shall not prosper; but whoso confesses and forsaketh them shall obtain mercy."

The Holy is, so to speak, a product of distillation, and everything that is unbalanced, that has a blemish, or shows iniquities has to be eliminated in the presence of the Holy. As long as the single individual in the Old Testament has accomplished this distillation of the Holy, the priest has to bear the iniquity. Exodus 28:36-38 says: "And thou shalt make a plate of pure gold, and grave upon it, like the engraving of a signet, HOLY TO JEHOVAH . . . And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts." This means that when the children of Israel invest the holy energy of their souls in their gifts, this holy energy is not yet pure. The priest has to distill it by filtering out the iniquities which he symbolically bears on his forehead. Therefore, the priest, the great accumulator of the Holy, is able to absorb and to transform the iniquity. Leviticus 10:17 speaks in similar terms of the sin-offering which is given to the priest ". . . to bear the iniquity of the congregation, to make atonement for them before Jehovah." The priest who eliminates the impurities or iniquities from the holy energy of the souls connects the Holy of the people with the Holy of the world. The priest is the guardian of the channel of holiness. Isaiah speaks of this highway (35:8): "And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for the redeemed: the wayfaring men, yea fools, shall not err therein."

The Holy, which can be disturbed and can be distilled, is an energy which not only transforms its receiver but which itself can be transformed. With its relationship to the moon, the cosmic symbol of transformation, we may assume that one main effect of the Holy is its power of transformation. In this sense we understand that in the act of hallowing the Holy is first applied to the seventh day which, as we have analyzed, is the day of renewal. The Holy, then, is the power which moves the moon for its renewal, which moves the world-wheel and the renewal of force in all manifestations of nature.

Man felt the process of renewal in nature in his own blood. The concept of renewal gives a new meaning to that of self-sanctification of God and of man, which we now understand as an act to move the energies towards a renewal. From the concept that man participates in the renewal process of nature, there developed the idea that he also participates in the renewal process of God. When God sanctifies himself, that is, renews himself, this renewal was supposed to appear also in man, like the tides that follow the transformations of the moon. This idea of God's self-sanctification in which man participates was taken up by Jesus who said (John 17:19): "And for their sakes I sanctify myself, that they themselves also may be sanctified in truth." Man is supposed to transform himself when he is in the presence of God's transformations, which become apparent in God's doing wonders among men (Joshua 3:5): "Sanctify yourselves; for tomorrow Jehovah will do wonders among you." (Cf. Ex. 19:10-11.) The renewal of man is a psychological process; it is an act of purification, of cleansing the soul. According to Paul this inner renewal justifies man's existence (I Cor. 6:11): "But ye were washed, but ye were sanctified, but ye were justified."

But the ultimate goal of the renewal-process is to overcome death. If man is part of nature, he must potentially be able to renew himself after death just as the dying sun and moon, just as the dying nature during winter renew themselves eternally. Man's renewal-process after his sleep must be made eternal. This is the goal of meditation: to penetrate to the hidden source of eternal renewal in the soul. This source, the Holy, is the world-current which is everlasting, and if man participates in the world-current he asks with Habakkuk (1:12): "Art not thou from everlasting, O Jehovah my God, my Holy One? We shall not die."

The Polarity of the Holy

The force of hallowing is closely related to that of blessing, and since blessing has a polar manifestation in cursing, so also with the force of hallowing. This polar aspect actually appears in the Hebrew word for holy, *kadesh*. One meaning of *kadesh* is (after Gesenius): "sacred, consecrated, to be pure, clean, to sanctify, to clean or purify oneself . . ." The other meaning of *kadesh* is: "a male prostitute, so called as consecrated to the service of Astarte or

Venus." Gesenius continues: "These wretched beings were priests or rather temple-servants of Astarte at Hierapolis in Syria; and having been emasculated and wearing a female dress, they wandered about through the cities and villages begging and bearing with them an image of the goddess. They were courted by females, and gave themselves up to unnatural lusts."

The concept of "holy" therefore involves a polarity of meaning: the clean and the unclean, the spiritual and the sexual, the normal and the abnormal. The concept of polarity also appears in the Latin *sacer,* which means "holy" as well as "cursed," and in the Greek *hagios,* which means "holy" and "impure." The closeness of holiness to impurity appears with several Hebrew concepts. The corpse of a priest was considered to be much more impure than the corpse of an average man, because the priest, having more "holy substance," has more material for decomposition. The Talmudic statement that the Holy Scriptures defile the hands emphasizes that the Holy is dangerous and destructive. The Holy is closer to the unclean than to the indifferent or the common. It is the common which is most far from the Holy. Leviticus 10:10 tells of God speaking to the priest Aaron: "That ye make a distinction between the holy and the common, and between the unclean and the clean."

The Holy of the God-force may appear with a destructive manifestation (Ps. 68:35): "O God, thou art terrible out of thy holy places." God, representing the ultimate holiness, is called (Deut. 10:17): "The great God, the mighty, and the terrible." The Scriptures repeatedly mention this attribute of God's dreadfulness (Neh. 1:5; 4:14; 9:32; Ps. 47:2; 66:5). The New Testament says in Hebrews 10:31: "It is a fearful thing to fall into the hand of the living God." The destructive manifestation of the Holy appears, for instance, as God's wrath (Is. 9:19): "Through the wrath of Jehovah of hosts is the land burnt up; and the people are as the fuel of fire." Isaiah (4:4) called this reaction of God "the spirit of burning." The underlying concept is that a wrong handling of the holy energy burns everything that is inflammable. Only the stable, the concentrated, is spared. This destructive reaction of God is called his jealousy. In Deuteronomy 32:21-22 it is said: "They have moved me to jealousy with that which is not God . . . For a fire is kindled in mine anger, and burneth unto the lowest Sheol." (Cf. Jer. 21:14; Ezek. 15:7; 22:20; Lam. 4:11.) As we shall see later, the destructive manifestation of the Holy, the purgatory aspect of the force of renewal, appears under the most different circumstances.

The Holy as a Psychological Force

Since, according to the ancient concept, the same forces appear in the macrocosm of the world as in the microcosm of the soul, the polarity of holy energy was also experienced psychologically. The Holy in nature is the driving force which renews nature by creating and destroying. The creative forces of the Holy appear in the soul as intuitions, visions and prophecies. II Peter 1:21 says: "No prophecy ever came by the will of man: but man spake from God, being moved by the Holy Spirit." The destructive forces of the Holy appear as dread, as man experiences it in dreams and visions (Job 7:13-15): "When I say, My bed shall comfort me, My couch shall ease my complaint; then thou scarest me with dreams, and terrifiest me through visions." Jacob experiences the holiness of God in his dream as "dreadful" (Gen. 28:16-17): "And Jacob awaked out of his sleep, and he said, Surely, Jehovah is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place!" Daniel describes his metaphysical vision (10:8): "So I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into vision, and I retained no strength." The Greeks called the prophet *mantis,* a word which also means madness, considered as a "holy disease." Job dwells on this holy psychic terror (6:4): "For the arrows of the Almighty are within me, The poison whereof my spirit drinketh up: The terrors of God do set themselves in array against me." Fear was supposed to be at the basis of man's soul, as the Psalmist expresses it (139:14): "I am fearfully and wonderfully made" and (2:11): "Serve Jehovah with fear, and rejoice with trembling."

The ancient Hebrews' praise of fear and trembling (Ps. 33:8; 67:7; 90:11; 96:9) seems to be in contradiction to their otherwise valiant character and to their symbolic name "Israel," warriors of God. We now can enlarge our former analysis of fear and understand that the praise of fear actually is the reaction to the Holy, and man cultivates this fear; thus, Jacob says (Gen. 31:42): "The fear of Isaac had been with me." In this sense also man emanates fear and dread into the universe. It is after the flood that God changes man's blessing to have dominion over the animals into the following (Gen. 9:2): "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the heavens with all wherewith the ground teemeth, and all the fishes of the sea." The holy dread is ultimately directed toward death (156) and beyond death toward the "day of judgment," when man is confronted with the holiness of God (Joel 2:11): "The day of Jehovah is great and very terrible." (Cf. Joel 2, 31; Hebr. 10, 27.)

Fear appears as one of man's basic reactions to the Holy, (453) and since the Holy was in the center of Hebrew world-conception, we understand now the importance which fear played in the Old Testament. Sixteen Hebrew words denote the state of fear, and these are more words than the Hebrew language has on the average to express an emotional reaction. These words have the following connotations: "to be anxious, consternation, terror, to frighten, trembling, dreadful, horror, august, awful, stupendous, wonderful, miracle, astonishment, great, to honor, to dwell, to melt, timidity, softness, to abhor, to vomit, discouragement."

The Holy involves the elements of wonder, magic and fascination. It is interesting to note that the Hebrew word *shachar,* "to fascinate, to enchant," also has the following meaning: "to break forth, as the light, dawn," and also "to become black." Fascination by the Holy is like a burning energy; man burns to ashes before it. Confronted with the Holy, he feels himself as nothing, as dust; thus Job exclaims (42:5-6): "I had heard of thee (God) by the hearing of the ear; but now mine eye seeth thee: Wherefore I abhor myself, and repent in dust and ashes." Man's reaction to the Holy is trembling and shuddering. It is, as Rudolf Otto calls it, the *mysterium tremendum* (the mystery that makes tremble). (355) (*See* page 264)

The Concentration of the Holy

Some of the characteristics of the Holy become evident through an analysis of the meaning which the word for Holy has in the Hebrew and related languages. The related Assyrian word has the connotation of taboo and the meaning of polarity in the sense of clean–unclean, spiritual–sexual, normal–abnormal.

A new characteristic of the concept of the Holy appears when we investigate the Hebrew associations to the word that denotes the opposite of holy, sacred, namely, "unholy, profane," in Hebrew *chalil.* The Hebrew word, *chalil,* also has the following meanings: "to give access to, to break one's word, faith, to perforate, to dissolve." Since *chalil,* as "unholy and profane," is the direct opposite to *kadesh,* "holy and sacred," we may assume that the other meanings of *chalil* also have their opposite in the concept of the Holy. The unholy has the connotation "to give access to"; the Holy has the connotation of protection, of taboo; the unholy has the connotation of "breaking one's faith"; the Holy means the faith; the unholy means perforation; the Holy means the whole, the unbroken, the integer. All these connotations were actually present in the associations to the Holy, as we have demonstrated. Now the connotation "to dissolve," related to the concept of the unholy, would have its opposite in the connotation "to concentrate," related to the Holy. Actually, the Holy was supposed to be a force concentrated in the moon, causing its transformation; it was concentrated in the soul, causing its renewal. But man had to achieve this concentration of the Holy in his soul by means of rest and meditation. The Holy was concentrated in the volcano, it was concentrated in the lightning and, as a correspondence to the volcanic force in the depth below and to the electrical force in heaven above, the Holy was supposedly concentrated in the temple as a symbol of the universe.

As previously pointed out, each symbol was based upon an experience in reality; thus the concept of the Holy was rooted in the experience of energy in the forces of nature. But a symbol was not only used as a sign descriptive of processes but also as a tool of conjuring them. In most cases such a conjuration was based upon certain experiences. Certain invocations, for instance, were accompanied by hypnotic techniques, others by the use of opiate herbs and drugged medicines, thus having "real" effects on mind and body. The Scriptures also continuously refer to the real effects of the Holy; they report that the Holy was concentrated in a "holy oil," in a "holy incense" and on the "holy altar." What are the implications of such a concentration of the Holy?

The Explosion of Holy Water

"The holy oil," made by the priest, is described as a tool of sanctification in the hands of the priest (Ex. 30:29-33): "And thou shalt sanctify them, that they may be most holy . . . This shall be a holy anointing oil unto me throughout your generations. Upon the flesh of man shall it not be poured, neither shall ye make any like it according to the composition thereof: *it is holy,* and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, he shall be cut off from his people."

There also is a holy incense which is offered to God (Ex. 30:35-38): "And thou shalt make of it incense, a perfume after the art of the perfumer, seasoned with salt, pure and holy: and thou shalt beat some of it very small, and put of it before the testimony in the tent of meeting, where I will meet with thee: it shall be unto you *most holy*. And the incense which thou shalt make, according to the composition thereof ye shall not make for yourselves: it shall be unto the holy for Jehovah. Whosoever shall make like unto that, to smell thereof, he shall be cut off from his people."

We have seen that the main manifestation of the Holy was fire and light, that the Holy meant a concentration of energy. What kind of energy was supposed to be in the liquid and in the incense? The Scriptures give us here some very important answers. An explicit one appears in the apocryphal book of II Maccabees (1:19-23):

> "For indeed when our fathers were about to be led into the land of Persia, the godly priests of that time took of the fire of the altar, and hid it privily in the hollow of a well that was without water, wherein they made it sure, so that the place was unknown to all men. Now after many years, when it pleased God, Nehemiah having received a charge from the king of Persia, sent in quest of the fire the descendants of the priests that hid it. When they declared to us that they had found no fire, but thick water, he commanded them to draw out thereof and bring to him: and when the sacrifices had been offered on the altar, Nehemiah commanded the priests to sprinkle with the water both the wood and the things laid thereupon. And when it was done, and some time had passed, and the sun shone out, which before was hid with clouds, there was kindled a great blaze so that all men marvelled. And the priests made a prayer while the sacrifice was consuming, both the priests and all others, Jonathan leading and the rest answering, as Nehemiah did. And the prayer was after this manner: O Lord, Lord God, the Creator of all things, who art terrible and strong and righteous and merciful."

And the prayer ends with the words (v. 29): "Plant thy people in thy holy place, even as Moses said." The holiness is here directly related to the application of the holy energy as a concrete substance. After this prayer the text goes on (II Macc. 1:30-36):

> "And as soon as the sacrifice was consumed, then Nehemiah commanded to pour on great stones the water that was left. And when this was done, a flame was kindled; but when the light from the altar shone over against it, all was consumed. And when the matter became known, and it was told the king of the Persians, that, in the place where the priests that were led away had hid the fire, there appeared the water, wherewith also Nehemiah and they that were with him purified the sacrifice, then the king, inclosing the place, made it sacred, after he had proved the matter. And when the king would show favor to any, he would take from them many presents and give them some of this water. And Nehemiah and they that were with him called this thing Nephtar, which is by interpretation, Cleansing; but most men call it Nephthai."

The Book of Maccabees gives us a most important revelation about the structure of the holy liquid. It was a "thick water" which could be brought to explosion, a water which was called "the fire of the altar." The fire-water was hidden in "the mountain where Moses went up and beheld the heritage of God," that is, in the volcano, the mountain of explosion. This story is closely related to a much older one which tells how the prophet Elijah used the explosive water for the altar (I Kings 18:32-39):

> "And with the stones he built an altar in the name of Jehovah; and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Fill four jars with water, and pour it on the burnt-offering, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time; and they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening oblation, that Elijah, the prophet, came near, and said, O Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Jehovah, hear me, that this people may know that thou, Jehovah, art God, and that thou hast turned their heart back again. Then the fire of Jehovah fell, and consumed the burnt-offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, Jehovah, he is God."

A main characteristic of the Holy was its being a highest form of danger. The holy water became a container of this dangerous energy, and man, handling or bearing it, became, in the very sense of the word, charged with the dangerous energy of the Holy. It confronted man directly with the imminence of death. The priests were anointed with this dangerous liquid. Leviticus 10:6-7 says: "Let your brethren, the whole house of Israel, bewail the burning which Jehovah has kindled. And ye shall not go out from the door of the tent of meeting, lest ye die; for the anointing oil of Jehovah is upon you." The text emphasizes that death would result if anyone covered with the dangerous oil were to leave the (dark) tent; because, as we hear from the Maccabees, the sun brought this oil to an explosion. The danger of death, which the anointed carried with him, seems to have produced in him a feeling of ecstatic anxiety and a metaphysical fear which produced visions. The anointment was a "soul-shaking" process. In other cases the oil was probably harmless, but was used symbolically. The effect, however, was the same, since the anointed had the feeling of an enormous metaphysical impact upon him. I Samuel (16:13) tells how Samuel anointed David: "Samuel took the horn of oil and anointed him in the midst of his brethren: and the Spirit of Jehovah came mightily upon David from that day forward."

The Greek Pythia, who under the influence of volcanic gases gave her hypnotic prophetic statements; the torture-ceremonies of some primitive peoples, which led the initiate into a visionary state; all these seem to combine fear, intoxication and vision.

The Explosion of Holy Incense

II Maccabees (2:1; 4-6) relates the Holy in the form of water to the tabernacle, the ark and the incense.

"It is also found in the records that Jeremiah the prophet commanded them that were carried away to take of the fire, as hath been signified above . . . And it was contained in the writing, that the prophet, being warned of God, commanded that the tabernacle and the ark should follow with him, when he went forth into the mountain where Moses went up and beheld the heritage of God. And Jeremiah came and found a chamber in the rock, and there he brought in the tabernacle, and the ark, and the altar of incense; and he made fast the door. And some of those that followed with him came there that they might mark the way, and could not find it."

The holy substance was described as an oil as well as an incense, as a kind of powder. This powder, if not applied rightly, could explode, and its effects are described as being much stronger than those of the liquid. Leviticus (10:1-2) tells that "Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before Jehovah, which he had not commanded them. And there came forth fire from before Jehovah, and devoured them, and they died before Jehovah." When the sons of the priest used the strange incense powder improperly, the Holy consumed them; but the text immediately continues (Lev. 10:3): "Then Moses said unto Aaron, This is that Jehovah spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." Here the explosive manifestations of the Holy are explicitly stated as characteristic of sanctification. Hence, Moses uses this explosion as an illustration of God's saying, "I will be sanctified in them that come nigh me," that is, God will communicate with man under the manifestation of explosive energy.

The Explosion of the Holy Ark

The Holy had its main symbol in the Holy Ark or the Holy Chest which had its place in the Holy of Holies, a special room of the sanctuary. (Appendix 45) The room and everything it contained was covered with the strange oil, as Exodus (40:9-11) describes it: "And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the furniture thereof: and it shall be holy. And thou shalt anoint the altar of burnt-offering, and all its vessels, and sanctify the altar: and the altar shall be most holy." Nobody was allowed to "go in to see the sanctuary even for a moment, lest they die" (Num. 4:20). And actually, as the text says, those who trespassed the taboo died by an explosion of the Holy. I Samuel 6:19 tells: "And he (God) smote of the men of Beth-Shemesh, because they had looked into the ark of Jehovah, he smote of the people, seventy men and fifty thousand men." (Similar references are made in Num. 4:5; 15-20; 11:1-3.)

The entire sanctuary was loaded with an explosive energy of tremendous power, as attested by the number of deaths caused by its violation. Each part of the sanctuary was charged in a special way, as for instance, the Holy Ark. And here the text tells that this energy exploded by concussion. II Samuel 6:6-7 tells of the transportation of the Holy Ark by a cart: "And when they came to the threshing-floor of Nacon, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen stumbled. And the anger of Jehovah was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God."

Physical and Metaphysical Energy

The conception of a world-energy underlies the entire story of creation and the later Biblical accounts. This conception of a holy energy, similar to the corresponding *mana* energy in Polynesia, has frequently been compared to the concept of electricity by authorities such as Codrington, (96) Craighill Handy, (207) and Otto. The latter says that the Holy "is like a hidden force of nature, like stored up electricity, discharging itself upon anyone who comes too near." (355) The comparison of the Holy with electricity was always taken allegorically. Archaeological findings, however, show more and more that the description of persons, happenings and objects has not only a symbolic but also a realistic background. In my opinion, each symbol was based upon real experiences; therefore, we have to ask: what was the structure of that energy, called "holy," which could explode through heat and concussion and kill thousands of persons? We are here, of course, in the realm of speculation, and the attempt at a natural explanation of metaphysical processes might be repellent to many people. However, we should bear in mind that the split between the physical and the metaphysical was not present in the ancient mind as it was and still is in post-Biblical times. The union between the physical and the metaphysical was realized in three basic concepts.

1. Metaphysical processes may appear in everyday happenings just as God appeared to Abraham when "he sat in the tent door in the heat of the day" (Gen. 18:1); and similarly, the story of Christ was played in an everyday setting. The Holy may appear in wine, oil, incense, and also in the tempest and volcano, and in the temple.

2. According to the Old Testament the metaphysical was not irrational or lawless. Since the metaphysical world and the natural world were considered as *one* world, both were supposed to follow the same law. Such a metaphysics, rooted in observable laws of

nature, is not built upon faith but upon proof. God calls upon man as "witness" (Is. 43:10-12; 44:8) and man calls for a proof of metaphysical power. When God commands Moses to preach, Moses questions (Ex. 4:1-3): "Behold, they will not believe me, nor hearken unto my voice; for they will say, Jehovah hath not appeared unto thee."

3. Since man was supposed to influence and control metaphysical processes, he could do so by means of the physical world which was interrelated with the metaphysical one. Thus the Holy was not only an abstraction but a real physical manifestation and, in order to use its force, it had to be derived from the physical world. The preparation of the Holy was related to alchemistic processes which were considered to be the basis of all transformations. The priests were the guardians of the alchemistic concept and of the alchemistic formula (Ex. 30:35-38), according to which they made the Holy in the form of oil and incense. The priests, preparing an explosive oil, created energy which was called "holy." It was destructive and creative at the same time, beyond the value of good and evil which, as the second story of creation tells, only became active after man's fall. The destructive function of the Holy was conceived as a purgatory one, under the alchemistic concept of God, who is (Mal. 3:2-3) "like a refiner's fire, and like fullers' soap: and he will sit as a refiner and purifier of silver, and he will purify the sons of Levi." (*See also* Appendix 46)

The Preparation of the Holy

Since the metaphysical and the physical, symbol and reality, were one for ancient thought, we have to ask: how was the holy energy produced in reality? How was the metaphysical hypothesis of a holy world-energy tested empirically?

The name, Nephtar, given to the holy water suggests that nephtar is naphtha, petroleum or rock-oil.

However, there are other considerations why the inflammable liquid, used in the sacrifice, might not have been only nephtar. These considerations, to which we refer in the following, are of a completely hypothetical nature. These are offered as a hypothesis which would throw a new light upon unexplainable phenomena. We should have liked to deal with them rather as an appendix which could be excluded from the main subject of our investigation: the analysis of Biblical world-conception. However we have decided to insert our tentative hypothesis here, since it forms part of an inquiry about the concept of the holy. The ancients considered the holy as a force of nature visualizing it as a kind of dynamite. Whether this was a fantasy or reality cannot be decided with our present knowledge. It is interesting to note that modern references to the Bible under the allegory of dynamite are not infrequent. Dr. Vissert Hooft, Secretary of the World Council of Churches remarked: * "It is ironic that the Nazi regime has by its persecution done the cause of religion a service. The people thought that since the Nazis attacked the Bible so vigorously it must contain some dynamite, and they began again to open its pages to find that dynamite—and they found it!"

The late Professor William Lyon Phelps of Yale remarked that the Bible "ought to have written on the cover: *Highly Explosive—Handle With Care.* It is the book which by the dynamite of its message has lifted empires off their hinges and turned the course of human events. It has put down the mighty from their seats and hath exalted them of low degree." *

The sacrifice was considered as the main procedure for the application of the Holy. God instructs Moses about hallowing the priests (Ex. 29:1): "And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office." It is described how a bullock and two rams are prepared for the sacrifice, especially referring to the use of fat (Ex. 29:22): "Also thou shalt take of the ram the fat, and the fat tail, and the fat that covereth the inwards." Leviticus (7:1-4) again describes the fat-ceremony and then continues (v.5): "And the priest shall burn them [the fats] upon the altar for an offering made by fire unto Jehovah."

After this sacrificial ceremony the text reports (Lev. 9:23-24): "And Moses and Aaron went into the tent of meeting, and came out, and blessed the people: and the glory of Jehovah appeared unto all the people. And there came forth a fire from before Jehovah, and consumed upon the altar the burnt-offering and the fat: and when all the people saw it, they shouted, and fell on their faces." The text refers to the preparation of the Holy, as used in the act of hallowing, and describes the sacrifice as its source. In the sacrifice greatest emphasis is laid upon the use of fat burnt upon the altar.

---

* Quotation from Magazine Digest. November, 1945.

Through this procedure, the text tells, there appears "the glory of Jehovah" the manifestation of which is not described. But related to the glory is the sudden appearance of fire, which the people beheld as a miracle. Such a fire of God is first described with regard to the sacrifice brought by Abraham (Gen. 15:17): "And it came to pass, that when the sun went down, and it was dark, behold, a smoking furnace, and a flaming torch that passed between these pieces."

Is there, we ask, any relationship between the fat of the sacrifice and the manifestation of the strange fire, which did not appear by the usual means? The nature of this sudden fire may be the same as that of the fire produced by the explosion of the holy water, which, at the first consideration could have been petroleum or some chemical reaction (II Macc. 1:19-23; 30-36). The text refers to a strange water that was produced from the ashes of the sacrifice, a water that had been called "water of expiation" (Num. 8:7) and "water impurity" (Num. 19:9). "And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place; and it shall be kept for the congregation of the children of Israel for a water of impurity."

However, the preparation of a strange water is related to the use of ashes produced from the sacrifice. It was found on further investigation that the ashes were saved and accumulated. II Maccabees (13:5-8) speaks of an ash-tower:

> "Now there is in that place a tower of fifty cubits high, full of ashes, and it had all round it a gallery descending sheer on every side into the ashes. Here him that is guilty of sacrilege, or hath attained a preeminence in any other evil deeds, they all push forward into destruction. By such a fate it befell the breaker of the law, Menelaus, to die, without obtaining so much as a grave in the earth, and that right justly; for inasmuch as he had perpetrated many sins against the altar, whose fire and whose ashes were holy, in ashes did he receive his death."

The law of correspondence which appeared, for instance, in the formula of sacrifice, known from the cults of Chiun (Saturn-Moloch): "We offer you what is similar to you," * seems to be here especially revealing. He that violated the altar's fire and ashes, which are called a holy substance, was himself transformed into ashes.

---

* "Offerimus tibi, quod tui simili est."

Why were the ashes accumulated, why were they called holy, why were they destructive, why did they serve for the preparation of a water of expiation? The relationship of the ashes to the burning of fat, to the production of a holy oil, and the appearance of an explosive fire suggest that the holy energy was prepared under an alchemistic concept, as we today prepare an explosive force chemically. Knowing that explosive oil is produced from fats, we may now dare to play with the idea that the explosive forces of the Holy were produced from the fat of the sacrifice, according to the secret formula to which Exodus (30:32-33) refers: ". . . according to the composition thereof it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, he shall be cut off from his people." This very realistic deduction about the preparation of an explosive force is shocking from our point of view, separating physical and metaphysical processes as incommensurate. But if we consider the ancient concept of one world in the very sense of the word, namely, that the physical and the metaphysical are forms of the same basic source of energy, our deduction loses its bewildering effect. The explosive force of lightning and volcano was supposed to have its correlate in explosive forces inherent in the body of animal and man. The distillation of the basic energy in nature, its use and interrelationship with metaphysical concepts, grew out of the fundamental concept of scientific metaphysics. It would be wrong to deduce that the priests, knowing the chemical preparation of explosive material, used this to dupe the people, pretending that the physical was metaphysical. For them, too, the transformation of the dead into a living explosive force was a *mysterium tremendum,* a mystery that inspires awe and trembling. The transformation of the dead sacrifice into force was a living example that the "dust" out of which the creature was made was energy-dust, returning to energy in the explosive force distilled from fats and ashes. The concept of immortality had a scientific foundation. The Holy was the hidden force, remaining eternally. The hidden force was mystery and the mystery had to be kept secret. The energy itself was used only within the metaphysical framework and not put "upon a stranger." The priest became an agent of the holy energy in the realistic manifestation of this concept.

The House of Energy

We have one hint about the realistic preparation of the Holy; however, there are still many details which we shall use for our tentative hypothesis. Explosive oils, prepared by a process of "nitration," need distillation by the aid of superheated steam. Actually, Ezekiel tells of boiling-houses for the sacrifices (46:24): "These are the boiling-houses where the ministers of the house shall boil the sacrifice of the people." And he tells of a water-stream in the temple (47:1): "Waters issued out from under the threshold of the house eastward; and the waters came down from under, from the right side of the house, on the south of the altar." This water was considered to be a symbol of the water of life. Joel (3:18) also speaks of it; it may have had a very realistic significance, being a water that was used for the preparation of the holy energy.

The temple, then, may have become—not only symbolically but very realistically—a house of the holy energy, a house of dread. The dread of the infinite powers of the universe, represented by God, found here its very representation; as Isaiah says (8:13-15): "Jehovah of hosts, him shall ye sanctify; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence . . . and many shall stumble thereon, and fall, and be broken, and be snared, and be taken." When God's holiness is mentioned, the text associates it with the concepts of fear, jealousy, and awe (Ex. 15:11; Joshua 24:19). Psalm 99:1-3 says: "Jehovah reigneth; let the peoples tremble: He sitteth above the cherubim; let the earth be moved . . . Let them praise thy great and terrible name: Holy is he."

The cherubim are the symbol of volcanic forces. Ezekiel tells of his vision where God speaks to a man (10:2): "Go in between the whirling wheels, even under the cherub, and fill both thy hands with coals of fire from between the cherubim, and scatter them over the city." Ezekiel describes the fire of the cherubim in the following way (1:13): "The fire went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning." God himself is described as riding upon a cherub; Psalm 18:10-14 says: "And he rode upon a cherub . . . At the brightness before him his thick clouds passed, hailstones and coals of fire . . . Yea, lightnings manifold."

Two cherubim, symbols of the deadly energy, were guardians of the Holy Ark in the sanctuary. Between these two cherubim God became manifest in the temple. The lid of the ark was called *kaporeth,* translated by "mercy-seat." Exodus 25:19 tells of the ark's construction: "And make one cherub at the one end, and one cherub at the other end: of one piece with the mercy-seat shall ye make the cherubim on the two ends thereof." Between the cherubim, facing each other, appears God (Ex. 25:22): "And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony."

The Hebrew word for the mercy-seat or the cover, *kaporeth,* comes from a root which is translated as follows: "to cover, to be covered, to be hidden, expiated, purged." We have already given an example of the purging energy of the ark. I Chronicles (21:29-30) tells that David did not enter the tabernacle, "for he was afraid because of the sword of the angel of Jehovah." Confronted with the "mercy-seat" man was at the mercy of the deadly force. It is the flaming sword of the cherubim which guards the way to the tree of life, the way to the Holy, as it is told in the second story of creation.

In all ancient cultures the temple was a symbol of the universe. Flavius Josephus, living from 37 to 100 A.D., tells in his *Antiquities of the Jews* that the temple was "an imitation and representation of the universe." (263) The tabernacle was divided into three parts, in correspondence with the triple division of the world. The seven lamps referred to the seven planets, and so forth. The concept of such a correspondence between temple and universe seems to have patterned the idea of the Holy. Just as the world-mountain was conceived as container of the life- and world-energy, so the temple was considered as a storehouse of forces.

The energy of the universe was conceived, as was everything, in a polar way, namely, as the volcanic energy from below and as the electrical energy from above. The "thick water" seems to have been a symbol of the volcanic energy; the liquid lava was the fire-water in the depth. But is there also a hint at a correspondence to the electrical energy? Actually, a strange story is told which may hint at an accumulation of electrical energy in the temple (Num. 21:6-9):

"And Jehovah sent fiery serpents among the people, and they bit the people, and much people of Israel died . . . And Moses prayed for the people. And Jehovah said unto Moses, Make thee a fiery serpent, and set it upon a standard: and it shall come to pass, that everyone that is bitten, when he seeth it, shall live. And Moses made a serpent of brass, and set it upon the standard: and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived."

The metallic serpent is erected as a protection against God's fiery serpents, probably as a kind of lightning conductor, conducting the holy energy. John (3:14-15) compares this metallic serpent, as a container of the Holy, to Christ, as a container of the Holy: "And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up; that whosoever believeth may in him have eternal life."

The construction of the sanctuary is described in Exodus, Ch. 25, the construction of the temple in I Kings (6:1-7), and in Jeremiah (52:17-23). Some references are also made in Ezekiel. An additional report is given by Flavius Josephus. Solomon's architect, Hiram, constructed the temple. The house had three stories (I Kings 6:6) with many chambers. In the midst of the house was the so-called oracle (I Kings 6:20-21). Upon the oracle were the cherubim. What was kept in the chambers or in the cubical space before the oracle is not told. The *Jewish Encyclopedia* states: "Above both the inner and the outer rooms was an upper chamber, constructed to enable builders to make the necessary repairs. A trap-door was above the Holy of Holies, and through this the workmen were lowered in boxes, to guard against profanation." (260) Flavius Josephus remarks: "There was also an occult passage built for the king . . . over which he also erected for himself a tower, that he might have the opportunity of a subterraneous ascent to the temple, in order to guard against any sedition which might be made by the people against their kings." (263) How did the king guard himself against sedition? Could he use the terrible destructive power of energy as it appeared with the sedition of the group of Korah?

Numbers (16:31-35) comments: "The ground clave asunder that was under them; and the earth opened its mouth, and swallowed them up, and their households, and all the men that appertained unto Korah, and all their goods."

I Kings 7;15 says that Hiram fashioned two pillars of brass which were set at the porch of the temple. The pillars were surrounded by "nets of checkerwork" (7:17) and "wreath of chain work." He made pomegranates (7:20) "two hundred, in rows" round about the capital of pillars. Finally there was lily-work on the top of the pillars (7:22). One of the pillars was called *jachin,* the other *boaz.* The first name means "he shall establish," the second, "in its strength." When later the temple was destroyed, Jeremiah tells us (52:20), the pillars were found to be hollow. He describes the structure of these pillars as follows (Jer. 52:21): "And as for the pillars, the height of the one pillar was eighteen cubits; and a line of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow."

Why were these pillars hollow, what was in them that led to their name, what was "established," and what was the "strength" in these pillars? What was the reason for all this complicated brass-work with pomegranates and chains? II Chronicles (3:16) says: "And he made chains in the oracle, and put them on the tops of the pillars; and he made a hundred pomegranates and put them on the chains."

This brass-work also appears in another strange object, the so-called molten sea, a big metallic container which stood upon twelve metallic oxen. It held two thousand baths (I Kings 7:23-26). Also the brim of this object was surrounded by two rows of metallic knobs. This object had ten bases (7:27) with animals and cherubim and brazen wheels. The cherubim again lead us to assume the presence of an energy. It is also characteristic that the capitals upon the two pillars were, as the text says (7:20), "close by the belly which was beside the network." The word translated by "belly" represents a hollow object which has to be filled. Also the hollow columns and the brazen sea were probably to be filled. And we might now suppose that all of them were containers of energy.

Nothing is said about the use of the brazen sea, and many investigators, for instance Kautzsch, (270) doubt that it served for baths because, as it is described as standing on a high pedestal, one could not enter it. The brazen sea of the temple was in correspondence to a similar object in the tent, the construction of which is described as follows (Ex. 38:8): "And he made the laver of brass, and the base thereof of brass, of the mirrors of the ministering women." According to Fortunatus Sacchus these mirrors were similar to burning glass, namely, collectors of the sun-energy. It is said that Archimedes used them too. In 1922, machines were constructed which with five mirrors generated electrical energy. When the ancient Greek philosopher Heraclitus said, "The world is steered by lightning," it seems very probable that the entire Orient had the concept that the world is steered by energy.

In I Kings 6:2 and I Kings 6:20 we find a difference in the report about the height of the temple. Some investigators explain that a secret chamber was above the Holy of Holies. Most important seems the emphasis on metals used, especially since these metals were partly not visible. Exodus, Ch. 25, describing the construction of the sanctuary, mentions that everything was covered with gold and metal. Even the ark or chest was covered with gold, inside and outside. I Kings (6:30) says: "And the floor of the house he overlaid with gold within and without." If the temple was a great electrical apparatus the plates and chains of copper and gold may have conducted the energies which were discharged between the knobs filling the entire house.

The Priests as Conductors of the Holy

In the temple, as the house of energies, the priests seem to have been charged with energy in the very sense of the word. Exodus, Ch. 28, describes the garments of the priest (28:2) as "holy garments . . . for glory and for beauty." Very important was a "breastplate," "a coat of checkerwork" (28:4), "two chains of pure gold" (28:14), which connected the breastplate with inner garments (28:22-27). There was furthermore a plate of gold on the priest's forehead, with the engraving: HOLY TO JEHOVAH (28:36). Finally, on the priest's skirt were pomegranates which alternated with golden bells (28:34-35): ". . . a golden bell and a pomegranate, a golden bell and a pomegranate, upon the skirts of the robe round about. And it shall be upon Aaron to minister: and the sound thereof shall be heard when he goeth in unto the holy place before Jehovah, and when he cometh out, that he die not."

Flavius Josephus makes the following important comment on the vestments of the high priest: "Now the vestment of the high priest being made of linen signified the earth; the blue denoted the sky, being like lightning in its pomegranates, and in the noise of the bells resembling thunder." (263) If the priest was the carrier of lightning, not only symbolically but realistically, we may speculate that the priests were charged by means of the gold plates of the floor and that the current circulated between the pomegranates of the skirts. Anyone touching the loaded garment would die. Such an hypothesis would explain what the text says about the breastplate (Ex. 28:30): "And thou shalt put in the breastplate of judgment the Urim and the Thummim [light and perfection]; and they shall be upon Aaron's heart, when he goeth before Jehovah: and Aaron shall bear the judgment of the children of Israel upon his heart before Jehovah continually."

The priest charged with energy, which appears as "light and perfection," bears the Holy, the symbol of the world-current, and this dangerous current, continuously confronting him with death, makes him bear the judgment of the entire people before God. Thus he bears "the iniquity of the holy things" and, standing under the threat of imminent death, he is able to make a self-sacrifice and atonement for God, as it is said in Leviticus 8:35: "And at the door of the tent of meeting shall ye abide day and night seven days, and keep the charge of Jehovah, that ye die not."

The hypothesis also would explain that the priest was unable to put on the "holy" garment himself. God says to Moses (Ex. 40:13): "And thou shalt put upon Aaron the holy garments; and thou shalt anoint him, and sanctify him, that he may minister unto me in the priest's office." With the sanctification the high priest "contacts" the priest with the world-energy in the very sense of the word. Ezekiel (44:18-19) adds the following to the description of the priest's garments: "They shall not gird themselves with anything that causeth sweat. And when they go forth into the center court, even into the outer court to the people they shall put off their garments wherein they minister, and lay them in the holy chambers; and they shall put on other garments, that they sanctify not the people with their garments." In terms of our assumption the sweat is dangerous because it might produce a short circuit. Furthermore, it seems to have been dangerous to wear woolen garments, which are easily inflammable; and Ezekiel (44:17) states: "When they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, while they minister in the gates of the inner court, and within." The priest wears with his energetic garment "the garment of salvation" (Is. 61:10), or is "clothed with righteousness" (Ps. 132:9), the forces working according to law.

The Holy as the Center

The Holy of Holies was a center of metaphysical energy and, following our assumption, also of physical energy. We have already mentioned that God communicated with the priest from between the cherubim. I Kings (8:7-9) describes the ark in greater detail: "For the cherubim set forth their wings over the place of the ark, and the cherubim covered the ark and the staves thereof above. And the staves were so long that the ends of the staves were seen from the holy place before the oracle, but they were not seen without . . . There was nothing in the ark save the two tables of stone which Moses put there at Horeb." This passage contradicts the tradition which tells of several things that were in the ark (Heb. 9:4): ". . . a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant." But according to another report the holy manna could not be kept (Ex. 16:19); thus the energetic liquid may later have been substituted for the energetic manna. The text reports that the staves were connected with the cherubim and that they were not seen from without. The staves "upon the two sides of the altar" (Ex. 27:7) were made of acacia wood and overlaid with brass (Ex. 27:6); they contacted a network of brass (Ex. 38:4-5): "And he made for the altar a grating network of brass, under the ledge round it beneath, reaching halfway up. And he cast four rings for the four ends of the grating of brass, to be places for the staves." It was emphasized that (Ex. 25:15): "the staves shall be in the rings of the ark: they shall not be taken from it."

In such an assumed system of energetic conductors the horns on the four corners of the altar played a special role: "The horns thereof shall be of one piece with it: and thou shalt overlay it with brass." Leviticus 9:24 tells that suddenly a fire broke out from the altar, consuming the sacrifice. The Hebrew word for horn, *keren,* also signifies "lightning or thunderbolt." The fundamental root of this word means "to strike, to push, to emit rays, to shine." The horns of the altar were sanctified with blood (Ex. 29:12; Lev. 4:7). It is said that malefactors could lay their hands on the horns of the altar and thus become purified (I Kings 1:50). In I Kings (1:51-33) it is told that a man took refuge to the horns in order to escape the vengeance of Solomon (I Kings 1:52): "And Solomon said, If he shall show himself a worthy man, there shall not a hair of him fall to the earth; but if wickedness be found in him, he shall die."

The lightning energy, going out from the horns, was considered to have a purifying effect and to prove whether or not a person was able to stand this energy.

If the temple really was a house of energies, it was empirically a symbol for the force of God. Deuteronomy (32:39) says: "I kill and I make alive; I wound and I heal; and there is none that can deliver out of my hand." The entire temple, being a symbol of the universe, may have enclosed in its center the energy which is polarized into destruction and creation. The tent of meeting, corresponding to the temple, was in the center and the tribes lived around it, divided according to the four directions of heaven, three tribes in each direction (Num., Ch. 2). Hence, the people around the tent or the temple of God, who is the essential Holy, were centered around the Holy. The Holy was living in their midst, and with their artificial construction of the holy energy they participated in the most direct way in the secret of the world-force, the law of which, as we have pointed out, is transformation, transfer and polarity. (*See* page 138)

The Holy, like the flame in the fire-mountain, the eternally burning energy, connects man with the world beyond. The Holy is the great symbol of the soul's liberation, which biologically appears with death, but which psychologically can be accomplished during life by the process of meditation. The Holy represents the ultimate forces of creation which become manifest in each creative activity; but it also represents the ultimate forces of destruction. The Holy is the polar energy which can heal or destroy, from without in the forces of nature, or from within, in the soul. It is the force that moves to continuous renewal, which consists in the alternation of destroying and creating, of dying and being born, as Jesus says (John 12:24): "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die it beareth much fruit."

Hallowing, as we now conclude is the establishment of an energy potential that not only is the source of creative power but also a protection from the destructive power. When God appears on the mount, he says to Moses (Ex. 19:21-23): "Charge the people lest they break through unto Jehovah to gaze, and many of them perish. And let the priests also, that come near to Jehovah, sanctify themselves, lest Jehovah break forth upon them. And Moses said unto Jehovah. The people cannot come up to Mount Sinai: for thou didst charge us, saying, Set bounds about the mount, and sanctify it." Thus the Holy is power and limitation as one, it represents the force of the law that governs the world.

The Holy, as we have discussed, is an energy that creates and destroys. This energy is the last creation, corresponding to the lightning that was the first creation. But while the lightning's cosmic flash of life produced the world, the Holy was invested in the world as its life-force. (*See also* Appendix 47) The investment is made under the sign of seven, symbol of renewal, and it is connected with the creation of rest or meditation, in which the world-energy can be directed.

The Cabalists call the primordial light with which creation starts *kavod,* the Glory of God, which later appears as *shekinah,* the Great Radiance. This light is identified with the *ruach-ha-kodesh,* the Holy Spirit, which was present when God's *ruach* was brooding over the water. In this sense the first manifestation of God's *ruach* and his first creation of light are identified with the radiance of the Holy. According to this concept creation starts with the Holy and ends with the Holy; but, under the aspect of Genesis, the Holy also underwent transformations of development.

This is our translation of the seventh period:

And he rested in the seventh period
from all His work which He had formed.
And Elohim invoked the forces of the seventh period
And hallowed it
Because in it He rested from all His work
which Elohim had hewn out to form it.

CHAPTER 15: JEHOVAH-ELOHIM— THE TRANSFORMATION

> These are the generations of the heavens and of the earth when they were created, in the day that Jehovah God made earth and heaven.

The New Name of God

The second story of the world's creation, describing the creation and the fall of man, has been considered as a document deriving from a source which is different from that of the first story of creation. The theory of the two sources from which the editor compiled his data is based upon the fact that each document shows a different style of writing, variation in describing the primeval scene, and a different name for God. The first story of creation, using the name Elohim, is called the Elohistic Document, while the second story, using the name Jahweh (Jehovah), is called the Jahwistic Document. But, as we have mentioned before, the editor of both documents would have adapted the second to the first one had he not attributed a deep significance to the two aspects of describing the world's creation. According to the first story God, by his voice, caused the earth to bring forth grass, seed and trees, while the second story tells: "and no plant of the field was yet in the earth, and no herb of the field had yet sprung up; for Jehovah God had not caused it to rain upon the earth."

While for us these two reports are completely different, the ancients seem to have conceived a unity in them. Jeremiah (10:12-13) describes how God's voice as thunder was accompanied by wind and rains: "He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens. When he uttereth his voice, there is a tumult of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings for the rain."

Jeremiah describes the creation of the world by the spiritual act of wisdom accompanied by natural phenomena such as rain, mist and lightning. When the first story describes creation as a result of magic and the second as a result of natural forces, the concepts do not contradict each other but each involves the other one. In the first story the description of natural forces is omitted in order to emphasize the spiritual aspect. The parallelism of spiritual and natural phenomena was later emphasized by Paul (I Cor. 15:44): "If there is a natural body, there is also a spiritual body."

Thus, a different description of the world's creation does not indicate that these varied concepts are unrelated. Similarly, the two different names of God do not indicate two unrelated sources. For the editor of the Books of Moses, God's different names were an expression of his transformations. (Ex. 6:2-3): "And God spake unto Moses, and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac and unto Jacob, as God Almighty; but by my name Jehovah I was not known to them." The author suggests that God has developed into a new manifestation as attested to by his new name—Jehovah. The name, as we have pointed out, was for the whole ancient Orient not a mere verbal distinction but a representation of the structure of the person or object named. In magic ceremonies knowledge of a magic name was supposed to give magic power. (95) Actually, the name is like a formula which conjures its image in our thoughts; it is by the use of formulas that man achieves the miracles of science. If the same elements enter a new configuration of patterns, a new name has to be used for the transformation. (446) If water freezes, its name changes to ice; if it boils, its name changes to steam. According to the changes of his structure the same person is called a baby, a child and a man. If ancient man changed his structure, a new name was given to him. (Appendix 48) When Jacob wrestles with the angel and forces the angel to bless him, the divine representation says: (Gen. 32:28): "Thy name shall be called no more Jacob, but Israel: for thou hast striven with God and with men, and hast prevailed." As long as God created the world he was Elohim, but when the material, the foundation, was transformed the concept of God was equally transformed with and through his creation. Since God and world were conceived as a unity, the principle of development, underlying all manifestations of the world, also referred to God. Hence, the first story of creation, demonstrating the development of the world, included the development of God. God describes himself by the words (Ex. 3:14): *ehjeh asher ehjeh,* which can be translated in different ways. The translation "I shall be that I shall be" is that which was adopted by the author of Revelation, who says (Rev. 1:8): "I am the Alpha and the Omega, saith the Lord God, who is and who was and *who is to come,* the Almighty." Thus God, just as man, was conceived to be in a continuous state of becoming. The second story of creation introduces the new name of God with the words (Gen. 2:4): "These are the generations of the heavens and of the earth when they were created in the day that Jehovah-Elohim made earth and heaven." The change of structure is accompanied by a reversal of the creative aspects. While the first story says "in the beginning Elohim created the heavens and the earth," the second story speaks of "the day that Jehovah-Elohim made earth and heaven." The change in the sequence of heaven and earth suggests that in the first story of creation the earth was considered with reference to heaven and God, while in the second story of creation heaven was considered with reference to the earth and man. This reversal indicates the opposite characteristics of both stories, the first dealing primarily with the genesis of heaven and of God; the second with the genesis of earth and man. In the sentence "These are the generations of the heavens and of the earth," the Hebrew word *toldoth,* translated by "generations," actually means "begettings," involving the concept of genealogical development.

Thus, the change of the names for God from Elohim to Jehovah-Elohim, considered as part of the world-development, seems to indicate a developmental process, a development of the god-structure Elohim to the god-structure Jehovah-Elohim. Since this change appears immediately after the description of God's rest on the day of renewal, there is an indication that God's transformation comes about after the seventh day, the day of renewal, by means of his rest or meditation. We have discussed that the creation of the world was conceived as phases of God's meditation, which started in the pre-creative stage when God was "brooding over the water." It is interesting to note that the Hindus, whose concepts have a great similarity to the Biblical ones, called the first phase of their meditation technique *tapas,* which means "self-brooding," or brooding over one's own soul. The final result of this "self-brooding" is the creation of what the Hindus call "the heavenly embryo"—the perfect soul; similarly, "the Kingdom of Heaven" in the soul is the goal of individuation according to Matthew (13:11).

The first stage of God's development is Elohim, the duality or multiplicity of forces; the last stage is Jehovah, whose oneness is emphasized. The middle stage, that of Jehovah-Elohim, is a combination or union of both principles. Actually, the second story of creation demonstrates the problem of a union of extremes: of God and man, man and animal, life and death, good and evil.

Theogenesis

The development of God, the concept of a theogenesis, is an integral part of the entire book of Genesis, which means development. (*See* Appendix 49) What distinguishes life from death, animate from inanimate material, is that living phenomena are in a continuous state of becoming. The ancient Greek philosopher Heraclitus (around 500 B.C.), living before the time the Biblical story of creation was written down, compared life with a river, saying one can never go twice into the same river. Life is in a continuous state of flow and movement. Therefore, man never finds the same condition twice. And since changing conditions change man's reactions, man is in continuous transformation. The oldest Chinese Book of Wisdom, the *I Ching* (240) (supposedly written around 3000 B.C.) is called *The Book of Changes.* It describes the world as a continuous change of patterns. Similarly, for the Biblical author there never was a static state of being, but always a dynamic state of becoming.

The story of creation emphasizes the principle of development by describing the various stages of God's creation of the world instead of presenting the creation as one single act. The cosmogonies of other civilizations also describe the birth of the world as a gradual process, frequently through struggle of antagonistic forces, while the gods are changeless pivots around which the world moves. The Biblical author, however, brought one unique addition to the dynamic concept, namely, that not even God was conceived as a static unity but rather as a dynamic force. God was not, as pictured by the other cosmogonies, separated from the world, but God and World were one. As we have discussed, not only was it believed that God developed the world; the world was also supposed to develop God. It is difficult for us to understand this concept, which is so fundamentally different from the concept of God transmitted by the Church. For the ancient Biblical author God was not conceived as the authoritarian master, as the unchangeable being with fixed principles and supreme power. God is described by certain human attributes such as sleeping, waking, loving and being jealous, but also by attributes which are wholly different from anything human such as God's tempest brooding over the water. God was conceived not as a human being but as *participating* in human qualities, not as a natural force, such as tempest, but as participating in natural forces. In a word, the God-force embraced everything, and since everything was conceived as a process of transformation and development, God himself was supposed to be in this state.

God's basic development embraces three stages. While the first story of creation uses *Elohim* and the second story uses *Jehovah-Elohim,* a third name appears later after the second story of creation: *Jehovah.* These three names of God which appear with the world's development represent three structural concepts of God. They seem to be related to the general tripartite scheme used by the author of Genesis. The Gospel of St. John also relates the concept of God's development in a tripartite aspect (John 1:1-2): "In the beginning was the Word, and the Word was with God, and the Word was God." In the first stage was the Word.* The second stage produced the duality of Word and God, and the third stage provided the fusion and union. The first stage has its parallel in the stage of Wisdom, whence emerged Elohim. The second stage has its parallel in the duality of Jehovah-Elohim, and the third stage has its parallel in Jehovah, the name for the *one* unified God.

God as Elohim and as Jehovah

Elohim is the name for the multiple or at least dual forces of the world, while Jehovah is the name for the unified forces. It is through his multiple creations that God gradually became unified by his creation of man. The name Elohim is a *dualis* or *pluralis,* while Jehovah or Jahweh is singular and its oneness is emphasized. Elohim is a name for highest force, which also can be applied to human beings (Ex. 7:1): "And Jehovah said unto Moses, see, I have made thee as God [Elohim] to Pharaoh." Thus man can obtain Elohim-force but he never can obtain Jehovah-force. Man can see God's manifestations as Elohim but never his manifestation as Jehovah. Exodus (24:10-11) describes how men saw Elohim: "And they saw the God of Israel [Elohim] and there was under his feet as it were a paved work of sapphire stone, and as it were the very heaven for clearness . . . and they beheld God [Elohim], and did eat and drink." In Exodus (33:20) God as Jehovah says to Moses: "Thou canst not see my face; for man shall not see me and live."

---

* Corresponding to the Greek *logos.*

The name Elohim could be pronounced, but it was taboo to pronounce the name Jehovah. Elohim is the God of the moving force, of the exploding energies, the God of lightning, earthquake, volcanic eruptions, the God of untrammeled forces of tempest and ocean. Jehovah is the God in whom the undirected forces found their formula, the God limited by his own creation, through which chaos became law, through whom man was no longer a creature of fear and trembling but with security based upon the lawful covenant or contract between God and man. (*See also* Appendix 50)

Elohim, the multiplicity in unity, has all the transformations latent in himself, just as in the fetus the stages of his development are potentially present. The Cabala described God under the aspect of evolving spheres. The concept of this multiplicity of God presents the bridge between polytheism and monotheism, concepts which are not as clearly separated as many students of religion claim them to be. The great numbers of gods in polytheistic schemes frequently are personifications of attributes of the one primeval being. The Upanishads present this idea in the following passage: "How many gods are there really, O Yajnavalkya? Thirty-three, he said. Yes, he said and asked again: How many gods are there really, O Yajnavalkya? Six, he said." (19) The discussion goes on and ends with one god. When asked what the many mean, the answer is given: "They are only the various powers."

Plutarch similarly explains the many gods in ancient Greece: "In fact the deity is not Many, like each of us who is compounded of hundreds of different factors which arise in the course of our experience . . . But being must have Unity, even as Unity must have Being." Plutarch describes the many names of a god as manifestations of one: "He is Apollo, that is to say, denying the Many and abjuring multiplicity; he is Zeus, as being One and One alone; and Phoebus, as is well known, is the name that the men of old used to give to everything pure and undefiled." (373)

As explained earlier, in the Egyptian story of creation which had influenced the Hebrew text, it is said (73): "I became from god One gods Three, that is to say from myself two gods came into being on this earth."

In a corresponding way fire, water, earth, etc. were considered different manifestations of the one world-force of God. For the Biblical author the concept of a multiplicity in a unity was expressed by God's manifestation as Elohim. As we have pointed out, the ending *im* denotes a duality or a plurality. The element *el* (after Gesenius) is "implying motion and direction towards a place"; the word also implies the concept of "strength, might, power." (Appendix 51)

The meaning of the name Jahweh (Jehovah), unknown up to now, may be suggested as follows. We refer to an archaeological discovery described by L. E. Binns: "The earliest form of the name which has been found is YV, discovered on Ostraka at Samaria. As late as the 5th century B.C. the Jews at Elephantine wrote YHV (which was probably pronounced, like the early Samaritan form YAV or YAW). Owing to the difficulty of pronouncing this form a final H was added in post-exilic times." (50) Now the letters Y and V have the meaning of words. The meaning of Y, the Hebrew *yod,* is described as follows: "Yod, the tenth letter of the Hebrew alphabet, is a numeral denoting 10. The name of this letter is doubtless 'the hand'; and its figure in the Phoenician and Samaritan alphabets and on Maccabean coins, still presents a rude image of the hand." The letter "V" means: "Vav, the sixth letter of the Hebrew alphabet; as a numeral denoting 6. The name Vav denotes a peg, nail, hook; to which its form in many ancient alphabets bears a resemblance." The hand, symbol for the letter "Y," was in Biblical and post-Biblical times used as denoting God's swearing hand, standing for the sign of the covenant. Medieval painters frequently painted this "swearing hand." (*See* Figs. 54, 55)

The nail is a sign of security which binds and holds together; Isaiah has God say (Is. 22:23): "And I will fasten him as a nail in a sure place and he shall be for a throne of glory to his father's house." And Zechariah says (10:4): "From him shall come forth the corner-stone, from him the nail." The hand, symbol of the covenant and of guarantee, the nail which fastens or holds together, both are signs of stability and security.

But "hand" and "nail" have still another connotation and interrelationship. The hand, uniting the five fingers, was a symbol of union; the nail, as in our language also applied to the fingernail, was a symbol of singularity. Thus, the name of Jehovah, with its two letters Y and V, symbolized unity and singularity or oneness. The later addition of the letter H may have had several symbolical reasons. The meaning of "H" is "window" and "to see" (after Gesenius). The idea that God observes everything and sees into the heart of man has been emphasized throughout the Scriptures. But the letter H has also the numerical value of 5, which was associated with the basic idea of the 5 derived from the five fingers of the hand. Furthermore, the cabalistic scheme of numerical operations related to the letters may have contributed to the addition of the H. The sum of Y(10), V(6) and H(5) is 21, that is, 3 times 7; the seven being the sacred number of God's renewal after the world's creation.

Since Elohim symbolized the forces of movement and of transformation, originated by movement, and Jehovah symbolized stability and security, the combination of both names into Jehovah-Elohim expresses the idea of a frame within a movement, meaning security within the movement of transformations.

The Transformations of the Soul

When the Biblical authors use the natural forces to describe the structure of God, we can infer that the story of the creation of the natural forces also implies the concept of the creation of God's structure. But the Biblical authors use the same images for describing the structure of man's soul, and following the concept that God dwells in man's soul and that man was made in God's shadow and design, we may deduce that the development of the world in various periods also refers to the development of the soul.

The story of creation describes the birth of the world from water and wind (spirit), when the wind-Elohim was brooding upon the face of the waters. John (3:5) applies this concept to the structure of man: "Except one be born of water and the spirit [wind], he cannot enter the kingdom of God." Water was the symbol of birth and of rebirth or renewal; as Ezekiel (36:25-27) describes it: "And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you;

and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you."

The birth of the world from the abyss of darkness and the terrors of chaos has its parallel in the "shock of birth"; and this concept seems to underlie the idea of a shock of psychological rebirth. Rebirth in the Bible is preceded by a descent into the depths and terrors of existence, such as is told in the story of Job, which is a story of rebirth through pain and temptations. The primeval water appears as a symbol of terror in the soul and the primeval tempest as a symbol of loss of security.

Since the story of creation plays between God's self-brooding and resting, thus conceived as a psychological birth from meditation, and since it culminates in the concept of renewal through meditation, the birth of the soul seems to be seen from the aspect of meditative renewal. The meditative renewal is a transformation. And, as we have emphasized, the idea of transformation underlies the entire story of development, linked up with the alchemistic concept which underlay the thinking of the ancient Orient. Thus, one aspect of the story of the world's creation seems to be an account of the soul's transformations on its way to a renewal.

The concept of a God-bird, connected with the association of his "brooding," has its parallel in the concept of a soul-bird. In most ancient cultures the soul is represented as a winged creature, for instance, the Greek "psyche." This idea led to the Biblical concept that after death the soul becomes an angel, that is, the soul-bird becomes liberated from the cage of the body (Ps. 124:7): "Our soul is escaped as a bird out of the snare of the fowlers." Man's task is described (Prov. 6:5): "Deliver thyself . . . as the bird from the hand of the fowlers." * The image of the creation of the vault of heaven or of the world-mountain has also been used for the soul, related to the idea of a soul-bird (Ps. 11:1): "How say ye to my soul, Flee as a bird to your mountain." Just as God creates the foundations of the earth which, as the second story of creation tells, was a watered garden (Gen. 2:9-10), so man shall build up, restore and renew the garden of his soul, as Isaiah (58:11-12) puts it: "Jehovah will guide thee continually, and satisfy thy soul in dry places, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall

---

* *Compare* Fig. 3 picturing a dying person and his winged soul's escape from the bow or sling of life.

build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in."

The next stage of development is the soul's polarization of light into the solar and lunar principles. We have discussed at length the wide implications of both concepts. If the solar light in the soul is active (Is. 58:8): "Then shall thy light break forth as the morning, and thy healing shall spring forth speedily." And the lunar light is active (Is. 58:10): "If thou draw out thy soul to the hungry, and satisfy the afflicted soul: then shall thy light rise in darkness."

The plants, trees and flowers of the soul and the garden of the soul of which the Song of Solomon tells symbolize the shoots, branches and flowers of imagination, of the higher spiritual principle, while the animals symbolize the animal-element in the soul, the untamed drives and emotions. There ensues a struggle with the "monster" of irrationality, and the bird and fish-principle in man's soul need the higher guidance (Gal. 9:12): "For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare, even so are the sons of men snared in an evil time, when it falleth suddenly upon them."

To the creation of man there corresponds the creation of the soul-child. It is the birth of those qualities of which Isaiah 9:6 speaks: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." Christ became the living symbol of the soul-child. This soul-child is a symbol of psychological force in its highest development, the golden energy, called by the Chinese the golden flower or golden drug, a symbol of the sun-force. (267) Thus, at the end the sun, the great star, is born in the soul (Num. 24:17): "There shall come forth a star out of Jacob." Man achieves dominion over his soul; so that the Psalmist exclaims (119:109): "My soul is continually in my hand." Just as the world's creation culminates in the creation of rest, so rest is the ultimate stage of the soul's transformations. As it is formulated in Job (11:18) "Yea, thou shalt search about thee, and shalt take thy rest in safety. Also thou shalt lie down, and none shall make thee afraid." And as Isaiah (57:19) has God promise: "I create the fruit of the lips: Peace, peace to him that is far off and to him that is near, saith Jehovah; and I will heal him." With the achievement of rest and peace, the soul has obtained its ultimate transformation and is healed from the wounds of struggle (Is. 11:6, 9): "And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid . . . They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea."

The soul-child which is not begotten by the sperm is conceived in an immaculate way. Therefore Isaiah 7:14-16 says: "The Lord himself will give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel [that is, "God with us"] . . . the child shall know to refuse the evil, and choose the good."

Just as the last act of creation was the union of world-forces into a total balance, so the Psalmist (Ps. 86:11) prays: "Unite my heart." When the multiplicity is united into one whole pattern, then God promises (Jer. 32:39-41): "I will give them one heart, and one way . . . and I will plant them in this land assuredly with my whole heart and with my whole soul." It is this process of transformation of multiplicity into unity which is reflected upon the development of the world, of the soul and of God, who from the multiplicity of Elohim was transformed into the unity of Jehovah (Deut. 6:4): "Hear, O Israel: Jehovah our God is One Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might." The unity is the goal of all development.

The editor of Biblical stories originally had a wide choice of symbolical stories which he could have incorporated into that selection which was canonized. He omitted all those stories which were separate accounts, not to be integrated into the genetic scheme. One of such "apocryphal texts," the "Hymn of the Soul," (19) originally Syriac, describes the process of the soul's transformations with symbols which we are now able to interpret:

The soul, compared with an embryo or a little child, is sent away by his parents (who seem to represent mind and body) on a journey of development. Just as the sun's course starts in the east, so the soul's journey—in correspondence—starts in the east:

> "When I was a little child,
> And dwelling in my kingdom in my Father's house,
> And in the wealth and the glories
> Of my nurturers had my pleasure,
> From the East, our home,
> My parents, having equipped me, sent me forth."

The soul carries with him the most beautiful treasures, symbolizing the soul's capacities:

> "And of the wealth of our treasury,
> They had already tied up for me a load,
> Large it was, yet light,
> So that I might bear it unaided."

All the wonderful garments, symbols of the soul's protections at home, are taken away, because he has now to go his way alone, hard and unspoiled, and the soul is girdled with the magnetic adamant:

> "And they girdled me with adamant
> Which can crush iron.
> And they took off from me the bright robe,
> Which in their love they had wrought for me,
> And my purple toga,
> Which was measured and woven to my stature."

The goal of the soul is to go to the land of the enemy, called Egypt, and to get there the one pearl of immortality, symbol of highest perfection. This pearl is in the midst of the sea, symbol of the dangerous unknown, guarded by the leviathan-serpent. After obtaining the pearl, the soul will be ready to wear the wonderful garment, and then may reign together with his brother, the spirit:

> "And they made a compact with me,
> And wrote it in my heart that it should not be forgotten:
> 'If thou goest down into Egypt,
> And bringest the one pearl,
> Which is in the midst of the sea,
> Hard by the loud-breathing serpent,
> Then shalt thou put on thy bright robe,
> And thy toga, which is laid over it,
> And with thy brother, our next in rank,
> Thou shalt be heir in our kingdom.' "

The soul goes on his dangerous and difficult way; passing the borders of obstacles, he arrives in Egypt. Here he finds a companion, disguises himself as an Egyptian, and, adapted to the customs of the country, he forgets his mission:

"I forgot that I was a son of kings,
And I served their king;
And I forgot the pearl,
For which my parents had sent me,
And by reason of the burden
I lay in a deep sleep."

The parents, worried about the soul-child, send him a message to remember the mission, to remember the glorious garments which he should put on upon his return. Now the soul descends to the unknown and conjures the serpent by the power of his mind:

"I remembered the pearl,
For which I had been sent to Egypt,
And I began to charm him,
The terrible loud-breathing serpent,
I hushed him to sleep and lulled him into slumber,
For my Father's name I named over him,
And the name of our next in rank,
And of my Mother, the queen of the East;
And I snatched away the pearl."

The soul returns and obtains the garments, which now had become part of the soul himself, reflecting his inner transformation, and in facing the garment, the soul faces himself:

"On a sudden, as I faced it,
The garment seemed to me like a mirror of myself.
I saw it all in my whole self,
Moreover I faced my whole self in facing it,
For we were two in distinction
And yet again one in one likeness.
And the treasurers also,
Who brought it to me, I saw in like manner,
That they were twain yet one likeness."

Now the soul has become justified and able to wear all the jewels which emanate visions, sounds and movements. Having fulfilled the father's commandment, the soul receives the promise and is allowed to enter the ultimate gate, bringing the pearl, the ultimate gift, to the ultimate king:

> "And he promised that also to the gate
> Of the king of kings I should speed with him,
> And bringing my gift and my pearl
> I should appear with him before our king."

The story tells that the development of the soul is a long and dangerous journey. On its way to perfection the soul, like Jesus "descended into the lower parts of the earth" (Eph. 4:9). After the descent to the depth of world-dangers, through the kingdom of death and underworld, the soul can ascend and arrive at the gate of paradise, admitted to union with the Absolute.

This is our translation of the last verses of the First Story of Creation:

These are the begettings of the heavens
and of the earth
when they were hewn out
in the day
that Jehovah-Elohim
made earth and heaven.

CHAPTER 16: THE STORY OF CREATION AS A MYSTERY

The Meaning of the Mystery

MAN'S CONTACTS with the secrets of existence are called "mysteries," and the mysterious encounters were enacted in the so-called mystery ceremonies. These mystery-ceremonies were plays about life, death, resurrection and the secret of creation; they were enacted at the time of mystery, at moon-time, between evening and morning. We may now understand why the time of God's creating the world is repeated for each period: "and there was evening, and there was morning"—the period of night and mystery.

Psychological Implications of the Mystery

The Hebrew conception of the world was strongly influenced by the world views of surrounding nations, especially those of the Babylonians and Egyptians, in whose lands they lived for great periods of time. It is therefore important to consider the concept of mystery in these civilizations in order to understand how the Biblical idea of mystery became differentiated and developed.

The Babylonian account, called the "Descent of Ishtar," represents a cult to comfort the dead, and its adaptation to mystic purposes was, as Hastings' *Encyclopedia* says, "probably more widely spread in the late period of Babylonian and Assyrian history than has commonly been supposed." Ishtar's descent to the kingdom of death resembled the Mysteries of Isis in Egypt, which describe the goddess' lamentations for her murdered son Osiris and Osiris' revival. Plutarch describes and interprets these mysteries as follows: "Isis would not that her own woes and grievous journeyings, that the deeds of his [Osiris'] wisdom and heroism should fall into oblivion and silence. She therefore instituted holy sacred mysteries which would afford an image, a representation in mimic scenes of the sufferings he endured, that they might serve as a pious teaching and a consolatory hope to the men and women who passed through the same trials." (373)

According to Plutarch, the mystery drama kept a metaphysical concept alive and it served as a consolation. But the mystery ceremony also had the significance of a magic practice. Enacting death and revival, each participant in the ceremony identified himself with the hero, thus conjuring rebirth for himself.

A further meaning of the mysteries becomes elucidated through their application by the Greeks. The Greek mysteries, like their drama, had a cathartic function. (390) The fear of life and anxiety of death was discharged in the dramatic play. The personal suffering was eased by considering it a part of the world-suffering, represented by God, as it is emphasized by Herodotus in his description of the Egyptian mysteries. "On the lake [of the temple] the Egyptians represent by night the sufferings undergone by Him, and this representation they call Mysteries." (220) The word "mystery" comes from the Greek *myein* which means, "closing the eyes and the mouth." This concept played an important role in the Greek *mysteria,* which were the most famous festivals, devoted especially to Demeter, goddess of life and earth, and to Persephone, goddess of death and the underworld. The closing of the mouth was symbolized in the gesture of putting the finger on the closed lips, signifying the secret which should not be told. The closing of the eyes is a symbol of a withdrawal from reality, a symbol of the dreaming and meditating activity. The mystery from this view is an expression of introversion. The mysteries are a representation of man's inner psychic world, of the wonders of the dream, which was considered to be a bridge to the world beyond. Thus approached, the concept of a descent into the underworld has a new significance. Man's descent into the kingdom of death was experienced in a parallel descent into the kingdom of sleep and dream. Since man awakens from this nightly descent, consolation for his descent into the world of death was drawn from this parallel. But since it was man's aspiration to keep his individuality, his self-awareness, after death, the parallel to sleep where he loses this awareness was not sufficient. Thus man trained in himself a state similar to sleep but under his control and self-awareness, namely, the state of meditation, which was supposed to give him control and self-awareness also after death.

The mysteries, giving man the training of his controlled descent into his soul, make the mystic into an "initiate." The word "initiate" means "to enter," and the Romans called the acts of consecration, starting with the *myesis,* the closing of the eyes, *in-itia,* which literally means the act of entering. The initiate is the man who enters into his own darkness, who enters the gate of his soul. In this sense, the *mysteria* are related to darkness and, symbolizing this concept, the mysteries were performed during darkness. Just as the light arises from the darkness, the mystic was supposed to create the inner light, the controlled illumination, from the darkness of his soul.

The goal of the mysteries was the transformation of the soul, a transformation towards rebirth. The mysteries were, therefore, not only symbolically related to the night, but to the luminary of the night, the moon. The Greek mysteries began with the waning moon, representing a moon-cycle which leads to the moon's rebirth. Just as man closes his eyes during the night, opening them after his "rebirth" from sleep; just as the flowers close during the night and open or bloom in the morning, so the mysteries are a representation of the cycle from closing to opening. The mystic, closing himself completely, hopes to open himself completely after the mystical performance. This complete opening means the ability to become a receptacle for the life-forces of the universe, thus obtaining immortality.

As part of the old Oriental orbit of thought, the Hebrew concept of mystery has the same basic characteristics as those discussed. The Old Testament versions use the word *mysterion* as an equivalent to the Hebrew word *sod,* which means "secret." But this word has also other translations and meanings, namely: "assembly, intercourse, intimacy, confidence, consultation." The characteristic of the mystery was its being shared by a group of selected people. This is actually emphasized in several Biblical passages, according to which the metaphysical secret is communicable only to the elected. Amos (3:7) says: "Surely the Lord Jehovah will do nothing, except he reveal his secret unto his servants the prophets." (Cf. Gen. 18:17.) However, the revelation can only be received through the true mystery, not through false prophets, of whom God says (Jer. 14:14): "The prophets' prophecy lies in my name; I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a lying vision, and divination, and a thing of nought, and the deceit of their own heart."

The mystery, consisting of signs, dreams and interpretations is divided into secret and communicable knowledge. The apocryphal book II Esdras 14:3-8 states: "In the bush I did manifestly reveal myself, and talked with Moses . . . and I brought him up to the mount of Sinai, where I held him by me for many days; and told him many wondrous things, and shewed him the secrets of the times, and the end of the seasons; and commanded him, saying, These words shalt thou publish openly, and these shalt thou hide. And now I say unto thee, Lay up in thy heart the signs that I have shewed, and the dreams that thou hast seen, and the interpretations which thou hast heard." Ecclesiasticus (3:21-22) warns the average man: "Seek not things that are too hard for thee, and search not out things that are above thy strength. The things that have been commanded thee, think thereupon; for thou hast no need of the things that are secret."

While the ancient concept of mystery demanded its secretness, Paul advocates its communication to all nations (Rom. 16:25-26): ". . . according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith."

Thus, there arises fellowship in the mystery (Matt. 13:11): "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given." (Cf. Col. 1:26; 2:2; Eph. 3:3.)

Mystery according to the ancient concept is the secret which is open to man's reach by the training of meditation through ceremonies and the "understanding" of mystery-tales such as the story of the world's creation.

Unio Mystica

The fundamental concept expressed by the mysteries is that of the unity of nature. This notion is perhaps best stated by Marcus Aurelius: "All things are *intertwined,* the one with the other, and sacred is the *bond;* there is practically nothing alien the one to the other, for all things have been marshalled in *order* and constitute the One Cosmos. For there is both one cosmos of all things and *one*

God through all, and *one substance,* and *one Law,* and one common *Reason* of intelligent beings and one Truth." (325)

This unitary conception of the world as expressed by the mysteries has many philosophical consequences, as Marcus Aurelius points out. The first is that all things are intertwined. If everything has its bearing upon the world, the acts performed in the mysteries have a consequence in the scheme of affairs. According to this inner relationship, the participant in the mysteries was supposed to penetrate into the net of the world-forces and to change his own configuration. The scheme of relationships within the unity of happenings implied the working of laws. As long as the knowledge of these laws was unknown to man, he called them accidental happenings. In the mysteries man tried to conform accidental physiological and psychological events to the laws of psychological creation. While man could not direct his physical birth, meditation and mystery ceremonies gave him the power to be reborn under his own direction. Now all things appeared to be dependent not upon accident but upon reason; not upon outer events, but upon inner events.

The mysteries imply that the allegorical description of a particular event such as the descent of Ishtar or the mourning of Isis meant a general event such as life, death, or rebirth; and that the allegorical description of a general event such as the story of the world's creation meant a particular event such as the life of each individual. In this sense the story of creation seems to have the characteristics of a mystery. The reader, like an actor in a mystery-play, connected his individual existence with that of the world. The mystery-dances entranced the performer bringing him into a state of ecstasy. (*See also* Appendix 52) The Arabs called this act of identification *ka'ba,* which means "the entrance of the knower"; it is the point where the self of man contacts the self of the world, where the psychological principle (the Hindus' *Atman)* becomes identical with the cosmic principle (*Brahman*). At this point man repeated his embryonic existence in the metaphysical sphere. Just as he was attached by the umbilical cord to his mother, so he was now attached or "rebound" to the world-mother.

Furthermore, the reader who identified himself with the play of creation believed that. he could apply the laws of creation to a training for his own immortality. Just as all mysteries deal with life, death and resurrection as the ultimate secret and as the ultimate matter of interest, so the story of creation deals in its wider aspects with these three concepts. The first story of the world's creation deals with the principle of life; the second story of man's fall deals with the principle of death; the third story, having its climax in the flood, deals with the resurrection. The appeal of the mystery-story in the meaning of the ancients is expressed by Plutarch: "The hope of immortality and the hope of existence is the most venerable and mightiest of all affections." (374) And, as he says, it is from the mysteries that we gain our best knowledge of the demonic element in life. (371)

The concept that the Biblical story of creation is a mystery is a basic one for the Cabala, which was considered to be the interpretation of the Scriptures in terms of mysteries. *The Jewish Encyclopedia* remarks: "A study of the few still existing apocryphal books discloses the fact, ignored by most modern writers on the Cabala and Essenism, that the 'mystic lore' occasionally alluded to in the Talmudic or Midrashic literature is not only much more systematically presented in these older writings, but gives ample evidence of a continuance of the cabalistic tradition." (260)

The acceptance of the characteristics of mysteries in the Scriptures underlies the Hebrew as well as the Christian tradition. The New Testament is founded upon this assumption. The Doctrine of Catholic faith, as defined by the Vatican Council, still declares: "If any one say that in Divine Revelation there are contained no mysteries properly so called *(vera et proprie dicta mysteria)*, but that through reason rightly developed *(per rationem rite excultam)* all the dogmas of faith can be understood and demonstrated from natural principles: let him be anathema." (87)

On the other hand, the Catholic Encyclopedia remarks: "Mystery, in its strict theological sense, is not synonymous with the incomprehensible, since all that we know is incomprehensible, i.e., not adequately comprehensible as to its inner being; nor with the unknowable, since many things merely natural are accidentally unknowable on account of their inaccessibility."

For the psychologist, the concept of mystery wins a new significance. He is not so much concerned with the problem of objective reality as with psychological reality. The mysteries, related to dreams and visions, lead into the very depth of the soul, and in this sense the story of the world's creation reveals the creative forces of the soul whose messages are carried over time and space, "a thousand years as one day" (II Pet. 3:8).

CHAPTER 17: THE POSTULATES OF ETHICS IN THE STORY OF CREATION

THE STORY of creation presents the foundation of ethics in the Old Testament. (334) As a story of genesis, of development, it also reflects the evolution of ethics in those Oriental religious systems which preceded the Biblical one. (421) The ethics of Judaism, (292) which are the foundation of the Bible, constitute what has been called its "truth" (106) and served as a foundation for the great Jewish philosophers, Maimonides, (319) Spinoza (423) and Bergson. (30) Embedded in a story of the world's creation, centered around the creative activity of God and of man, the ethic of the Old Testament is an ethic based on creativity. What is creative, serving the evolution of the world, is good, and what inhibits or destroys the evolution is evil. In this sense the story of creation describes the basic principles of creative processes in their various manifestations.

Activity

The story of creation starts: "From the foundation Elohim hewed out," and ends with God's rest, which, however, was an active rest, accompanied by blessing and hallowing. The story of creation, then, postulates activity, even during a state of rest. The religious attitude of the Old Testament is based upon activity (I Chron. 22:16): "Arise and be doing, and Jehovah be with thee."

The Biblical concept of activity has fundamental implications. It underlies the concept of the Holy, of the world-energy which is potentially active, even when at rest. Just as the heavenly bodies are in eternal movement, just as the processes of life are eternally moving, so the soul is postulated to be always in dynamic movement and transformation (Prov. 6:4, 9-11):

> "Give not sleep to thine eyes,
> Nor slumber to thine eyelids;
> Deliver thyself as a roe from the hand of the hunter,
> And as a bird from the hand of the fowler . . .
> How long wilt thou sleep, O sluggard?
> When wilt thou arise out of thy sleep?
> Yet a little sleep, a little slumber,
> A little folding of the hands to sleep:
> So shalt thy poverty come as a robber,
> And thy want as an armed man."

The goal of the psychological activity is here formulated by the sentence, "Deliver thyself as a roe from the hand of the hunter." The hunter being a symbol of death, psychological activity aims to overcome death. The opposite state is that of the "sluggard" who is "robbed" of his soul and is in a state of psychological "poverty"; who is menaced by his "want." Thus, a means to overcome the death of the soul is to control the drives and wants. Reason and understanding have to be activated, directing the emotions. The psychological postulate is to keep the soul active, to shake man out of passivity.

Plutarch in "Isis and Osiris" tells of a similar concept in Egyptian ceremonies, in which a rattle had the following significance: "The sistrum (rattle) also makes it clear that all things in existence need to be shaken, or rattled about, and never to cease from motion but, as it were, to be waked up and agitated when they grow drowsy and torpid."

The world was conceived as a process of continuous development, in which man participates with each activity. The psychological postulate is to participate in the world's development by means of activity, controlled by reason.

Control

Psychological activity implies control over the emotions, and control is the brother of law. Psalm (119:109) says: "My soul is continuously in my hand; yet * do I not forget thy law." The soul's drives have to be controlled following the pattern of laws. Such a control implies self-limitation. The world conception of the Old Testament is built upon this concept of limitation. The world is limited within the frame of the hollow world-mountain; man is put into the limitation of the garden of Eden; commandments and laws limit his activities. According to the Cabala the world originated by God's processes of self-limitation *(zimzum).*

---

* The original Hebrew text says "and."

Not only limitation but also the hedge of protection is a form of control. Isaiah, comparing the people to a vineyard, has God warn (Is. 5:5): "I will tell you what I will do to mine vineyard: I will take away the hedge thereof, and it shall be eaten up; I will break down the wall thereof, and it shall be trodden down." Man breaking down the hedge of the taboo is bitten by the serpent, symbol of emotion (Ecclesiastes 10:8): "Whoso breaketh through a wall, a serpent shall bite him" (cf. Matt. 21:33; Mark 12:1).

The concept of control and law implies the importance given to measures and proportions (Dan. 5:27): "Thou are weighed in the balances." The world is conceived as cosmos, order, but as order within activity, as a dynamic order which includes transformations. The Wisdom of Solomon says (19:18): "As the notes of a psaltery vary the character of the rhythm, even so did the elements, changing their order one with another, continuing always the same, each in its several sound." The world processes as well as the psychological processes were conceived as transformations like processes of chemistry or alchemy in the ancient meaning. The forces of nature keep the world in cosmic transformations, and the psychological struggles keep man's personality in change. But all these changes follow the laws of dynamic control.

Reason

With the postulate of active control the world is built upon the principle of wisdom versus chaos, reason versus emotion. Wisdom was supposed to have existed before the world was created. According to wisdom the world was designed, and the chaotic principle, the beast, was eliminated (Prov. 9:1-2): "Wisdom hath builded her house; she hath hewn out her seven pillars. She hath killed her beasts." The highest goal for man of the Old Testament is to acquire wisdom by means of understanding: understanding of the world and of God, of other people and of oneself. Proverbs (2:3, 9) says of "understanding": "Yea, if thou cry after discernment, and lift up thy voice for understanding . . . Then shalt thou understand righteousness and justice, and equity, yea, every good path." Wisdom, goodness and healthiness form a triangle of ethics in the story of creation. The good is the reasonable and the wicked is folly (also one of the basic concepts of Socrates' teaching) and the good-reasonable is healthy while the wicked-foolish is sick. Ecclesiastes (7:25) says: "I turn about, and my heart was set to know and to search out, and to seek wisdom and the reason of things, and to know that wickedness is folly and that foolishness is madness."

With the world based upon principles of reason and law, even the mystical and incomprehensible, yes, even God must follow laws. No room is left for the concept of the absurd, introduced by later Christianity, because nothing could be conceived as inconsistent with reason. The emphasis on reason in the Old Testament was later replaced in the New Testament by emphasis on faith. Here, two world conceptions confront each other. The world of reason and law is a united world in which everything, God and man, the material and the spiritual world, the good and the evil, follow the same laws. The world of faith and grace, on the other hand, is split into earthly and heavenly processes, each one following different laws. This duality finds its reflection in man's soul. Thus Galatians (5:17) says: "The flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other." And Romans 8:7: "The mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be."

While the Hebrew concept of a world based upon reason was later reechoed by Spinoza in a system he called *Ethics according to Geometrical Principles,* the Christian concept, acknowledging the absurd, led to the conception of the world as an unsolvable paradox. (21) God and every metaphysical problem were now conceived as outside of human understanding and interpretation.

Reciprocity and Responsibility

According to the Biblical concept the world is not a static clockwork but a dynamic process of transformation. All forces were supposed to follow the best possible patterns. These, however, were not set out according to rigid laws; rather, each pattern was supposed to be changeable. There was even the belief that sun and moon could change their course (Job 9:7; Joshua 10:13; Hab. 3:11). Prophecies were changeable, however, not arbitrarily but as a response to a changed pattern of the object with which the prophecy dealt. This problem is the theme of the book of Jonah (Jon. 3:10). God prophesied to Jonah that he would destroy the people of Nineveh. But the prediction only refers to the present pattern and its persistence in the future. If it changes, the prediction changes. "Who knoweth whether God will not turn and repent, and turn away from his fierce anger, that we perish not?" (Jon. 3:9) To man this change of metaphysical patterns appears to be a sign of lawlessness and incomprehensibility, since he does not know the relationships. But the lawful correlation is present: "And God saw their works that they turned from their evil way; and God repented of the evil which he said he would do unto them; and he did it not." Neither the world nor God was conceived as static, although the world as well as God had to follow definite laws. The basic law is that of reciprocity or correspondence: what happens to one part affects all other parts; what happens on earth has its reflection in heaven; what happens in heaven has its reflection on earth.

It is the energy of the Holy which unites all beings and which establishes a reciprocal relationship between man and God. When man is holy he establishes a close contact with God's holiness; when a man is unclean the contact with God is stopped and he contributes to a disorganization of the holy energy in the world. This is the basis of the reciprocal relationship between God and man, expressed by the statement: "Be ye holy, for I am holy." The reciprocity appears in a positive as well as in a negative way. Positive (II Chron. 15:2): "Jehovah is with you, while ye are with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." Zechariah 1:3 (cf. Mal. 3:7): "Return unto me, saith Jehovah of hosts, and I will return unto you." James (4:8) says: "Draw nigh to God, and he will draw nigh to you."

The reciprocal relationship between God and man also appears negatively (Deut. 32:21): "They have moved me to jealousy with that which is not God . . . and I will move them to jealousy with those that are not a people." Jealousy is conceived as an explosion of the holy energy in God and soul. But since God and man have common roots in the energy of the Holy, man's provocation of God is at the same time a provocation of his own soul. Jeremiah expresses this concept (7:19): "Do they provoke me to anger? saith Jehovah; do they not provoke themselves, to the confusion of their own faces?" In the world conception of the Old Testament God is not outside of the law but follows—like the energy principle in nature—the law of the "right" pattern, which in man's soul appears as "righteousness." Isaiah (58:8-9) says: "Thy righteousness shall go before thee; the glory of Jehovah shall be thy rearward. Then shalt thou call, and Jehovah will answer; thou shalt cry, and he will say, Here I am."

The reciprocity between metaphysical forces and man leads to the concept of man's highest responsibility. What man does every minute has not only implications for him but for the entire world. Thus, according to the concept of the Old Testament, we do not live our life alone but in our life the life of the world. Man has to justify and to defend his activities. His life is, therefore, conceived as a trial; as if playing before a court, God being the judge (Ps. 7:9-11): "For the righteous God trieth the minds and hearts. . . . God is a righteous judge." (Cf. Jer. 11:20.)

Not only does God put man to trial, but also man does so with God, as it is the theme of Job (13:3): "Surely I would speak to the Almighty, and I desire to reason with God." Thus, the world-play is conceived as a trial, governed by law and responsibility.

Strength

Since the world of the Old Testament was based upon the concept of lawfulness, man developed a feeling of trust and therefore of security. Also, God was conceived as rational rather than as irrational. Man could rely upon God, who gave him strength (Ps. 28:7): "Jehovah is my strength and my shield," and (68:34-35): "Ascribe ye strength unto God: His excellency is over Israel, and his strength is in the skies. O God, thou art terrible out of thy holy places: The God of Israel, he giveth strength and power unto his people. Blessed be God." The concept of power is related to that of terror and that of the Holy. In addition this attitude of man towards God is based upon the concept of cause and effect, of consequence and lawful reaction.

While the Old Testament emphasizes God's rationality and man's strength, the New Testament emphasizes God's irrationality (Grace instead of Law) and accepts man's weakness (II Cor. 12:9): "My grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me."

The postulate of strength in the Old Testament is a nomadic concept. Nomadic man had to rely on his strength which made him able to struggle even with metaphysical forces, as did Jacob with the angel (Gen. 32:26): "I will not let thee go, except thou bless me." And Jacob received a new name, "Israel," which means: "He who striveth with God." It was the name which the entire tribe adopted, living as the "strugglers with God."

While the Old Testament emphasizes the world-law which is not bound to any authority but is supreme in itself and works as such in every man's soul, Catholic and Protestant thinking attach the law to the worldly authorities. The worldly authorities, in their view, represent the order established by God. Man who is nothing or, according to Calvin, utterly depraved, is not allowed to interpret this order but has to accept it blindly. He has to live in utter obedience and in complete submission. This is also the aspect of the Koran established by Mohammed; the word Koran means "submission unto God." According to the Old Testament concept of the story of creation, however, man has dominion over the earth. The understanding of the natural forces in the world and in the soul, formulated by statutes and ordinances, gives man the feeling of strength. Thus it is said to David (I Chron. 22:13): "Then shalt thou prosper, if thou observe to do the statutes and the ordinances which Jehovah charged Moses with concerning Israel: be strong, and of good courage; fear not, neither be dismayed."

Freedom of Will

The second story of creation introduces the concept of the freedom of will. Man was made the custodian of the Garden of Eden, "to dress and to keep it," as the text says (Gen. 2:15); he was not allowed to eat from the tree of the knowledge of good and evil under the penalty of death; but he chose free will rather than submission. God emphasizes man's free will by giving him the freedom to name all animals. And since the name was conceived as the formula for the function of the organism, man gave all creatures their function after his will (Gen. 2:19). Man has the freedom of choice, as Ecclesiasticus (15:14-17) states: "He himself [God] made man from the beginning, and left him in the hand of his own counsel. If thou wilt, thou shalt keep the commandments; and to perform faithfulness is of thine own good pleasure. He hath set fire and water before thee: thou shalt stretch forth thy hand unto whichsoever thou wilt. Before man is life and death; and whichsoever he liketh, it shall be given him."

Deuteronomy (30:19) says (Cf. Deut. 30:15): "I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore, choose life, that thou mayest live." II Esdras (8:57-60) refers to these passages, explaining man's choice as a struggle of decision: "This is the condition of the battle, which man that is born upon the earth shall fight; that if he be overcome, he shall suffer as thou hast said: but if he get the victory, he shall receive the thing that I say. For this is the way whereof Moses spake unto the people while he lived, saying: choose thee life, that thou mayest live."

Man was not only conceived as a being with free will but also with the power to impress his will upon the world. His power of blessing was conceived as a power of configuration, of changing destiny and even of forcing God, as is shown in the example of Jacob. According to the concept of the Old Testament, however, free will did not mean arbitrariness, because all processes were conceived as following definite laws. The act of free will was, so to speak, only the turning of a switch, putting the apparatus to work, which now operated according to its law, and no one could stop it. In this energetic concept man functions effectively if he acts according to the laws of the universe.

The concept of the freedom of will changed in the New Testament. Man is no longer conceived as God's partner but as God's instrument or building stone, as later formulated by Calvin. Paul says (Phil. 2:13): "It is God who worketh in you both to will and to work, for his good pleasure." And in II Cor. (3:5): "Not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God."

However, a new kind of freedom is now implanted in man, through Christ as mediator between the earthly and heavenly processes. Thus Paul says (Gal. 5:1): "For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage" (cf. John 8:36). But this "freedom" was only possible by relieving man from his responsibility for the world which he had shared with God. According to this new concept man no longer stood under the cosmic law the non-compliance with which caused his sin (Rom. 7:8). Man was no longer the guardian of the world-apparatus, but it was now Christ who operated the switch. Man had the role of a servant who fulfills his duties without knowing the aim of his business, but with faith as his master. What man receives is no longer the equivalent of his doing but a gift. This gift is the highest indeed: eternal life. Romans (6:22-23) says: "But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord."

The problems of freedom of will cannot be detached from the problem of responsibility and the problem of law. As long as man was master over his destiny he had to bear all the responsibility; when he became a "servant" he had to accept obedience. As long as man formed part of the world-government, he was judged according to the concepts of justice and sin; when man was considered a little child without insight into world processes, he was protected by grace and gifts. Paul (I Cor. 3:1) speaks to his followers as to "babes in Christ." Peter says that men should be (I Peter 2:2) ". . . as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation."

The New Testament brought a revolution of thought, substituting faith for law, grace for justice, a social life here and a spiritual life beyond for the emphasis on a metaphysical life.

Unity

The concept of monotheism involves more than the idea of the unity of God. The story of creation introduces the far-reaching idea of Genesis, that all multiplicity derives from one and the same root, and that the variety of manifestations is but many aspects of the same thing. According to the Old Testament there is *one* God and *one* law. Even the concept of the Devil did not exist. Job (1:6) describes Satan as one of the "sons of God," charged with God's mission (1:12). This concept implies that the apparent evil was not conceived as a self-dependent force, but as a means of energy distillation (as a purgatory process) or as a reaction of misdirected forces (II Sam. 3:39): "Jehovah reward the evil-doer according to his wickedness." There is no split between spiritual and vital forces, not even in the presence of God (Ex. 24:11): "And they beheld God, and did eat and drink." There is no absolute gap between God and man, just as ultimately light and darkness are alike (Ps. 139:12-13): "The darkness and the light are both alike to thee."

However, the Old Testament is far from denying the presence of evil. But the concept that both fruits, the good and the evil, originally grew on the same tree; that the female was originally united with and taken from the male, implies that everything involves *potentially* the forces of its opposite. Nothing is so evil that it cannot be transformed into good. The law of the macrocosm and of the microcosm is *one* law; God and the people, symbolized as man and wife, are united. God puts the world-law in man's heart, and man and God act reciprocally (Jer. 31:33): "I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people."

The concept of unity implies that everything grows out of the same source and that all things tend to be united eventually (Jer. 32:39): "And I will give them One heart and One way." The process of unification appears as the goal and destiny of the world, as it is for the single individual; thus the psalmist prays (Psalm 86:11): "Unite my heart." The unification in the individual is paralleled by the unification of the nation and of all nations with each other. The concept of unity implies its total application. The absolute world-unity is the ultimate goal, all opposites to be levelled, as Isaiah (40:3-4) expresses it: "Make level in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain."

Paul's later emphasis upon the antagonistic trends in man was the first step in changing the fundamental conception of the Old Testament (Rom. 7:22-25): "For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. Wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord. So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin." Paul conceives two laws, the law of the mind and the law of the members; the law of God and the law of sin, related to the devil. These laws drive man in opposite directions. Furthermore, man is not supposed to solve this dilemma for himself, but Jesus Christ takes over this task.

Self-government

The process of meditation was supposed to develop magic powers, but the ultimate goal was to obtain power over oneself. Job (11:14-19), gives eight tools and aims of self-government:

> If iniquity be in thy hand, put it far away, (1)
> And let not unrighteousness dwell in thy tents. (2)
> Surely then shalt thou lift up thy face without spot;
> Yea, thou shalt be steadfast, and shalt not fear: (3)
> For thou shalt forget thy misery; (4)
> Thou shalt remember it as waters that are passed away.
> And thy life shall be clearer than the noonday;
> Though there be darkness, it shall be as the morning.
> And thou shalt be secure, because there is hope; (5)
> Yea, thou shalt search about thee, and shalt take thy rest
>   in safety. (6)
> Also thou shalt lie down, (7) and none shall make thee
>   afraid. (8)

The tools and the aims of inner self-government are: (1), putting away iniquity from one's own soul; (2), excluding unrighteousness from one's own environment; (3), being steadfast without fear; (4), forgetting the disagreeable; (5), being secure; (6), searching about oneself; (7), lying down, which means, being in meditative rest; (8), freedom from fear.

While the Old Testament emphasizes that man should rule over or suppress his iniquity, the New Testament uses the concept of crucifying or exterminating these negative forces. In Romans (6:6) it is said: "Knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should not longer be in bondage to sin." While in the older concept man's rule over himself is a continuous process, the later concept implies the idea that man can exterminate once and for all the lower forces in himself. But if the old man is crucified, there is no incentive for further struggling. According to the Old Testamentary view man should not kill a part of his soul, not even an inferior one, but dominate and sublimate these forces. This problem appears in a legend of the Talmud:

"The King of Arabistan, who heard of the miracles of Moses, wanted a portrait of Moses and for this purpose sent his best painter to him. When the king got the painting he gathered together his physiognomists and asked them to tell him the character of this man and to explain to him the source of Moses' magic power. 'Your Majesty,' answered the sages, 'this portrait shows a man who has all the vices existing in the world; he is brutal, proud, greedy, and ambitious.'—'That must be wrong,' shouted the king. 'This cannot be the character of that man who performed the greatest miracles in the world; either the painter made a false portrait, or the physiognomists are worthless men.'—There began a violent dispute between the painter and the sages. Finally the king decided to seek his information from Moses himself, and he set off to visit him. When the king stood before Moses he became convinced that the painter had made a faultless portrait. He told Moses of the dispute, and added: 'Now I am convinced that there is no such thing as a science of physiognomy.'—'There is such a science,' answered Moses. 'Both the painter and the sages are right. I was marked by nature with all the vices the physiognomists spoke of. But I struggled with all these evil forces until I suppressed them in myself, and all forces opposite to them became my second nature. This battle gave me my power.' "

The temptations of the Saints express the same concept, that the development of the soul goes through stages of darkness and evil. Meditation in the wider sense is the guidance of the soul through all the stages of the universe, just as Dante was led through Hell and Paradise.

The development of ethics starts from the self and has as its ultimate goal the self. This was still expressed in the later Judaism; the famous Rabbi Hillel said: "If I am not for myself, who will be for me? But if I am for myself alone, what am I? And if not now, when then?" (427) According to the concept that the world is a unity in which everything is in reciprocal relationship to everything, man's self-development was supposed to have a direct influence upon world development.

Perfection

All the postulates discussed—those of activity, control, reason, reciprocity, responsibility, strength, the freedom of will, unity, and of self-government—are parts of the main postulate of perfection. The character-description of the first man of the "historical" epoch which started after the flood refers to this desirable state of man; it is the description of Noah (Gen. 6:9): "Noah was a righteous man and perfect in his generations; Noah walked with God." The desirable state of man is here described by three terms: (1) *zadijk,* righteous, a word which means "just, doing justice, right, truly, upright," that is, following the intrinsic laws of nature; (2) *tamijm,* meaning "complete, perfect, whole, sound, good, true," that is, being in equilibrium; (3) *halach,* meaning "to walk, to go forth, to pursue a way of life," implying the concept of progression and of activity.

While Noah is a symbol of man *being* perfect, Abram is a symbol of man *becoming* perfect. God's call for man's individuation is (Gen. 17:1): "Walk before me, and be thou perfect. And I will make my covenant between me and thee." Perfection is achieved by the movement of the soul, described by "walking before God"; here perfection includes the covenant between man and God, that is, the lawful cooperation between the earthly and metaphysical processes. The perfect man contacts the Holy, the world energy, as the Psalmist (15:1-2) says: "Who shall dwell in the holy hill? He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart."

After the Fall it became the goal of man to regain the lost paradise. Isaiah (58:12) says: "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in." The means of regaining the lost foundation are introspection, perfection, and with it, remembrance (Psalm 77:5-6): "I have considered the days of old, the years of ancient times. I call to remembrance my song in the night: I commune with mine own heart, and my spirit maketh diligent search."

The aim of lost man is his return to God, his being rebound to the origin, as Hosea (6:1) says: "Come, and let us return unto Jehovah; for he hath torn, and he will heal us; he hath smitten, and he will bind us up." Returned to the foundation, the transformed man is renewed, Ezekiel (36:26) says (cf. Job 29:20; Psalm 51:10): "A new heart also will I give you, and a new spirit will I put within you."

The perfection of Noah, Abraham, Jacob and Moses is based upon the concept of activity, of deed and struggle. It is based upon those postulates which emphasize man's individuality and individual responsibility. The later Christian concept moves in the opposite direction. As William James put it: "In Paul's language, I live, yet not I, but Christ liveth in me. Only when I become as nothing can God enter in and no difference between his life and mine remain outstanding." (248) This conception is alien to that of the Old Testament because man's individuality was supposed to be necessary for God's development. God was conceived as noticing every stage of man's individuality in such a degree that he calls Abram, after his change, by a new name: Abraham (Gen. 17:5): his wife Sarai after her change: Sarah (Gen. 17:15); and Jacob: Israel (Gen. 32:28). The destruction of man's individuality would have been conceived as a dissolution of the frame into which man's life is put. Life, in terms of the Old Testament, is a movement towards the highest development of individuality.

Re-creation

Perfection, the ultimate goal of development, pictured in Genesis, had to be brought into consonance with death, the end of a developmental process.

Only if each of the two processes converge is complete equilibrium permitted to be achieved. But a statement in Genesis brought the greatest ethical and psychological confusion into later interpretations of this attempt. The concept of death in the Old Testament has been explained on the basis of the text in the second story of creation which has been translated (Gen. 3:19): "For dust thou art, and unto dust shalt thou return."

We give in the following a Jewish and a Christian elaboration of this concept as examples of the confusion arising from a misinterpretation. As a Jewish interpretation the following passage from Elias of Smyrna's *Shebet Mussar* published in 1712 may serve:

> "Woe to him who forgets that he is earth and becomes earth again. Woe to him who does not think of the terrifying view of the death-angel, of the vanishing of the soul from the body, of the tortures of the dead in the tomb, of the sufferings inflicted by the nagging grave-worm, of the day of judgment, of the pains of hell, of the violent death, of the erring around of the sinful soul. But whosoever is such and awaiting such a thing, how can he still boast of his riches, how can he be joyful, how can he stroll in gardens, find pleasure in bodily exercises, yea, even only laugh happily, since all these things are followed by grief, sorrow, affliction, privation and destruction."

This view expresses the devaluation of life as it appeared in later Christianity, where it became related to the concept of sin. Reinhold Niebuhr describes it:

> "Certainly the words 'for dust thou art' are most naturally regarded as the statement of a fact and not as a promise of future punishment. The concluding words 'and to dust shalt thou return' might be made to yield an implied promise of punishment. If so interpreted they would mean that though man arose from the dust, he would not, but for his sin, have returned to it. This is precisely the interpretation which became dominant in orthodox Christianity." (346)

The implications of this concept were enormous and overshadowed the thinking of Western Civilization.

Genesis, as we have outlined it, was a book of the laws of the universe. The law was conceived as "good" and balanced in ethical terms, as "healthy" in biological terms, as "meaningful" in psychological terms, and as "enduring" in cosmic terms. From each of the basic concepts expressed in Genesis, such as the concepts of correspondence, of unity, of energy, from each of the basic postulates, we can deduce that the ancient concepts of life and death have been fundamentally misinterpreted in later times. Death, conceived as annihilation, would defy the very concept of creation. Death, conceived as an end, would dissolve the concept of genesis, of eternal development. Death, conceived as punishment, would stop the road towards perfection and destroy the foundation of an ultimate meaning which directs life.

The Hebrew text, and also its translation, does not warrant the concept of death as an end-process but stresses its opposite. If death had been conceived as a static end, the narrator would have said, "dust thou art, and dust thou shalt become." But the text uses the concept of a return which, with its cyclical implication, is of a dynamic nature. The implication of the narrator's use of a cyclical concept, "returning," was recognized by a Talmudic text: "We have an indication for the reanimation of the dead because it is not said, 'you shall go (*talach*) to the dust,' but 'You shall return' (*teshum*)." (427)

The idea of a cycle of existence, spread over the entire ancient Orient, evolved from the very basic observations in nature and was, by the concept of correspondence, necessarily applied to the human being. The cycle of the luminaries, the return of the seasons, the rebirth of plants, and the periodical event of man's waking and sleeping must have furnished enough material to support man's ardent wish for a revival or at least continuity. The word *shub,* to return, also has the meaning of being restored.*

The concept of the restoration of the dead appears with Ezekiel (37:1-6): "The hand of Jehovah was upon me, and he brought me out in the Spirit of Jehovah, and set me down in the midst of the valley; and it was full of bones. And he caused me to pass by them round about: and, behold, there were many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord Jehovah, thou knowest. Again he said unto me, Prophesy over these bones, and say unto them, O ye dry bones, hear the word of Jehovah. Thus saith the Lord Jehovah unto these bones: Behold, I will cause breath to enter into you, and ye shall live. . . ." The concept of the resurrection of the dead also appears with Isaiah (26:19): "Thy dead shall live; my dead bodies shall arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast forth the dead." Hosea sings (13:14) ** "I will redeem them from death: O death, where are thy plagues? O Sheol, where is thy destruction?"

In all these concepts death is not conceived as a final stage but as a stage of transition. This transition is described as a change from a state of "dryness" and "dust" into one likened to "dew" and "brightness." We have already discussed the Hebrew concept of dust in terms of ultimate particles, indivisible, indissoluble and eternal. It is the ultimate material which can be transformed as if in an alchemistic process. Thus, the dead dust can be transformed into life, as Exodus (8:16) describes it in the miracle in which Moses transforms "the dust of the earth, that it may become lice throughout all the land of Egypt." From this point of view Genesis (13:16) compares the seed with the dust of the earth. As a dark element the dust is transformed into brightness and to luminous units like the stars. If the dust can be transformed into life and light, it is conceived as a dynamic force with the potential of transformation. While its lowest form is ashes, its highest form is gold-dust. It is through the trial of life that man's soul may be made molten and transformed by the alchemistic fire of suffering. As Job (23:10) says: "When he hath tried me, I shall come forth as gold." As we have stated before, the symbol of the alchemistic oven is the volcano, the womb of the earth. The ancients believed that the sun sets and rises from the world-volcano, being transformed nightly in it from death to life. The earth is the alchemistic vessel of transformation, transforming the dead plants to new life. As man is transformed in the womb to mortal life, he is, after death, transformed in the womb of the earth to eternal life. We now may understand Ezekiel's vision of the transformation of the dead in the valley. In his vision, we remember, he was supposed to prophesy that the dead bones would live again. Ezekiel continues (Ezek. 37:7): "So I prophesied as I was commanded: and as I prophesied, there was a noise, and, behold an earthquake; and the bones came together, bone to its bone." The transformation from death to life is here accompanied by volcanic activity, which indicates that the dust of the earth of which the bones were made is the fiery dust from the volcano. The dust becomes a symbol of energy. Strangely enough, this concept seems not to be far away from the concept of an energetic atom, of which also Democritos (460-360 B.C.) dreamt. This idea of eternal energy in man evolves the guarantee of rebirth. In the Greek mysteries of Eleusis the ashes of the cremated are called immortal: *"Cinis sum, cinis terra est, terra dea est, ergo ego mortua non sum."* "I am ashes, ashes is earth, earth is the goddess, therefore I am not dead." In this sense the Biblical sentence, which was translated: "For dust thou art, and unto dust shalt thou return," means in modern terms: "For energy particle thou art, and into energy particles shalt thou return." The energy current of the universe, also streaming through the earth, was supposed to take man again for a new developmental start. In terms of the story of creation, the serpent, symbol of the electrical (lightning) energy, spoke the truth (Gen. 3:4): "Ye shall not surely die," a statement which God in his so-called curse did not deny. Man was not conceived as dying in terms of the world-energy in him, but as individual, in his unique form of existence.

---

* Gen. 42:28; Gen. 43:12; Ezek. 16:55.

** Cf. Psalm 16:10; 49:15; 56:13.

It is very characteristic that the narrator continues his fateful sentence, "for dust thou art, and unto dust shalt thou return," with the words (3:20): "And the man called his wife's name Eve [that is: life] because she was the mother of all living." The concept of man's return to dust is immediately carried forth by the concept of life, associating "dust" with life-energy. But the concept of returning also finds its parallel in the symbol "mother of all living," mother of human development, of eternal future. Thus, the return to dust is indirectly explained as the transformation into the eternally procreative energy of life.

Another implication that is not warranted by the original text is the concept of the curse. Actually the word for cursing, opposite to blessing, is literally used only for the earth and for the serpent, *but not* for man. Man is not put under the curse. The dogma of Original Sin has no foundation in the story of creation. On the contrary, man's task is formulated in the strange oracle spoken to the serpent in relation to the woman. The serpent, the monster, is the symbol of the irrational, and the woman is a symbol of all life (Gen. 3:15): "And I will put enmity between thee [serpent] and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel." Man's task is to struggle with the irrational.

Originally, death was not conceived as corruption; as the Psalmist (Psalm 16:10-11) says: "Thou wilt not leave my soul to Sheol; neither wilt thou suffer thy holy one to see corruption. Thou wilt show me the path of life." The Wisdom of Solomon (1:13-14) asserts: "God made not death . . . For he created all things that they might have being. And the generative powers of the world are healthsome, and there is no poison of destruction in them." Death is conceived as a refilling of the world's energy-reservoir with the life energy, distilled by the process of living. Thus Psalm 116:15 says: "Precious in the sight of Jehovah is the death of his saints." Death, therefore, is conceived as ultimate perfection, as the diamond produced by life, or as the holy energy, the "dust" of creation, put back into the hands of God.

Genesis does not stop with death, but the genetic development is eternal. In this sense the concept of the Old Testament shares the ancient belief in the immortality of the soul. (338) But just as the Biblical authors dissolved the anthropomorphic idea of God, so they have transcended the concept of concrete imagery about a life after death. The soul does not descend into the underworld, as was the belief of the Babylonians (256) or Egyptians, (389) and there was no cult of the souls as with the Greeks. (394) According to the Biblical story of creation, the forces of the soul flow back into the energy stream which is the source of eternal creation. Birth and death, beginning and end, are nothing but acts of pure creation. Just as the allegorical statements about God were misunderstood as expressions of a realistic thinking, so the statements of a life after death, as preserved in Hebrew tradition, have been misinterpreted. (88)

Genesis, the story of development, expresses the basic concept of the ancient East that the world follows one common law, the law of transformation: and death is part of it. Plutarch illustrates this view in his essay *The E at Delphi.* (372)

> "But we have a ridiculous fear of one's death, we who have already died so many deaths, and still are dying. For not only is it true, as Heraklitus used to say, that the death of heat is birth for water, but the case is even more clearly to be seen in our own selves: The man in his prime passes away when the old man comes into existence, the young man passes away into the man in his prime, the child into the young man, and the babe into the child. Dead is the man of yesterday, for he is passed into the man of today; and the man of today is dying as he passes into the man of to-morrow. Nobody remains one person, nor is one person; but we become many persons . . . Else how is it that, if we remain the same persons, we take delight in some things now, whereas earlier we took delight in different things; that we love or hate opposite things . . . For without change it is not reasonable that a person should have different experiences and emotions; and if he changes he is not the same person; and if he is not the same person, he has no permanent being, but changes his very nature as one personality in him succeeds to another. Our senses through ignorance of reality falsely tell us that what appears to be is. What, then, really is being?"

This last conclusion, transformed into a question, seems to me the essential formulation of ancient search, it is the basic question of the narrator of the story of creation, producing a dream or a tremendous tapestry, in which thousands of figures are interwoven. But this beautiful and complicated system evolved from one single thread, from the question:

"What, then, really is being?"

According to the Biblical authors the laws of being are given with the creation of the world, and man understands them by a symbolic interpretation of existence. The primary law of being is Genesis, the force of development which is inherent in God, nature, and man.

Development includes movement, action, and progression to higher and higher manifestations. The concept of motion makes man a wanderer in the sphere of action. It drives him to struggle with his environment, to search in the sphere of the mind, and to individuate in the sphere of the soul. But development rides on the tracks of law: it is the cosmic law, the social law, the psychological law that determine development in the realms of body, mind, and soul in nature and society.

Through these various channels of laws the principle of Genesis produces the map of existence, the book of laws described in the Thorah. Genesis, however, does not proceed in a vacuum, for every being enters a network of interrelationships that again, bound by laws, unify the world into one universe. (The Latin word, *universe,* as mentioned before, means "turned into one.")

Thus, the law of Genesis produces a network of interrelationships from which not even God can be excluded. The interpreter shows lawful interrelationships between God and man, between man and society, between body and mind, between action and imagination. In this triple determination of development, law and interrelationship the phenomena of the world are unified by energy, called The Holy.

This energy is used by God and man in the creative act. Since all phenomena are united, the cosmic, physical, social, and psychological worlds correspond to one another. Neither the spiritual world of God nor the material world of nature, body, or reality in the field of social action are exclusive criteria for man's development. In the unity of the spiritual world and the material world, God is immanent in the world of man and man participates in the cosmic world. In this unity of the spiritual and material world, dream and reality converge. The ethics of man's inner world has the same reality as the forces of nature's outer world. Thus, Genesis produces law, law produces interaction, and interaction produces ethics.

A unified pattern emerges. Cosmic, social, psychological, and ethical phenomena are various aspects of the same thing. Physics is metaphysics and ethics; that is, all natural events such as fire, water, eating are ethical events. The concept of one God develops into the concept of God, who unifies everything, as One. In this Oneness everything is interrelated and has its place and security.

With this concept the Biblical man overcame social insecurity, the bewilderment of the mind and the anxiety of the soul. Since the material world was not an exclusive doctrine, the fear of death could be overcome. Since the spiritual world was not the only determinant, life, body, and action assumed their rights. And since both converge, man assumed the responsibility for himself, for his environment, for the world, and for God. The world was not given to man as something that *is,* but rather as something to *become*—a world of continuous development.

Man, therefore, is not only part of Genesis, but also responsible for Genesis. As a wanderer he stimulates Genesis everywhere, in meditation he stimulates Genesis in himself, in his mental search he stimulates Genesis in all fields of life, and in religious devotion he beholds the symbolic pattern of Genesis in his soul. The story of the world's creation, the story of the development of forces, becomes a simultaneous cosmic, social, and psychological account.

Biblical man, in answer to Plutarch's question, "What, then, really is being?" would have said, "Genesis, really, is being."

CHAPTER 18: THE NEW TRANSLATION OF THE STORY OF THE WORLD'S CREATION

(translated by Werner Wolff)

DIVISION OF VERSES			
Standardized Version	*New Translation*	*Topic*	*Text*
I,1	I,1	General Statement	*From the foundation*
	2		*Elohim*
	3		*hewed out*
	4		*the two*
	5		*heavens*
	6		*and the earth.*
2	II,1	The Foundation	*And the earth was confusion*
	2		*and emptiness*
	3		*and darkness*
	4		*was over the abyss*
	5		*and the Tempest-Elohim*
	6		*was brooding upon the waters.*
3	III,1	The Origin of Light	*And Elohim said: Let lightning come into existence, and there was lightning*
4	2		*And Elohim gazed at the lightning so that it became balanced.*

DIVISION OF VERSES			
Standardized Version	*New Translation*	*Topic*	*Text*
	III,3		*And Elohim separated the lightning from the darkness.*
5	4		*And Elohim called into function the lightning as time interval.*
	5		*And He called into function the darkness as night.*
	6		*And there was the time of mingling and there was the time of dividing: one period.*
6	IV,1	The Origin of Waters	*And Elohim said: Let there be a vault in the midst of the waters*
	2		*and let it divide the waters from the waters.*
7	3		*And Elohim constructed the vault*
	4		*and divided the waters which were under the vault from the waters which were above the vault and it was so.*
8	5		*And Elohim called into function the vault: Heaven.*
	6		*And there was the time of mingling and there was the time of dividing: second period.*
9	V,1	The Origin of Earth	*And Elohim said: Let the waters under the heavens be concentrated*
	2		*unto one place*
	3		*and let the glow appear and it was so.*
10	4		*And Elohim called into function the glow: Earth.*
	5		*And He called into function the concentration of waters: Sea.*
	6		*And Elohim gazed so that it became balanced.*

DIVISION OF VERSES			
Standardized Version	*New Translation*	*Topic*	*Text*
11	VI,1		*And Elohim said: Let the earth put forth sprouts,*
	2		
	3		*herbs yielding seed*
	4		*and fruit trees bearing fruit after their kind*
	5		*whose seed is in themselves*
	6		*upon the earth and it was so.*
12	VII,1		*And the earth brought forth*
	2		*sprouts,*
	3		*herbs yielding seed after their kind*
	4		*and fruit trees whose seed is in themselves after their kind.*
	5		*And Elohim gazed so that it became balanced.*
13	6		*And there was the time of mingling and there was the time of dividing: third period.*
14	VIII,1	The Development of Light	*And Elohim said: Let there be luminaries at the vault of heaven*
	2		*to divide the day from the night*
	3		*and let them be for signs*
	4		*and for seasons*
	5		*and for days*
	6		*and for years.*
15	IX,1		*And let them be for luminaries at the vault of heaven*
	2		*to give light upon the earth and it was so.*
16	3		*And Elohim formed the two great luminaries*
	4		*the greater luminary to rule the day*

DIVISION OF VERSES			
Standardized Version	*New Translation*	*Topic*	*Text*
	IX,5		*and the lesser luminary to rule the night*
	6		*and the stars.*
17	X,1		*And Elohim set them on the vault of heaven*
	2		*to give light upon the earth*
18	3		*and to rule over the day and over the night*
	4		*and to divide the light from the darkness.*
	5		*And Elohim gazed so that it became balanced.*
19	6		*And there was the time of mingling and there was the time of dividing: fourth period.*
20	XI,1	The Development of Water	*And Elohim said: Let the waters swarm with swarming creatures: living souls,*
	2		*and let fowl fly above the earth in front of the vault of heaven.*
21	3		*And Elohim hewed out the great sea-monsters*
	4		*and every living soul that moveth of which the waters swarm after its kind*
	5		*and every winged bird after its kind.*
	6		*And Elohim gazed so that it became balanced.*
22	XII,1		*And Elohim invoked their forces saying*
	2		*be fruitful*
	3		*and multiply*
	4		*and fill the waters in the seas*
	5		*and let birds multiply on the earth.*

DIVISION OF VERSES			
Standardized Version	*New Translation*	*Topic*	*Text*
23	XII,6		*And there was the time of mingling and there was the time of dividing: fifth period.*
24	XIII,1	The Development of Earth	*And Elohim said: Let the earth bring forth*
	2		*living souls after their kind,*
	3		*cattle*
	4		*and creeping creatures*
	5		*and beasts of the earth after their kind*
			and it was so.
25	XIV,1		*And Elohim formed the beasts of the earth after their kind*
	2		*and the cattle after their kind*
	3		*and every creeping creature of the ground after its kind.*
	4		*And Elohim gazed so that it became balanced.*
26	5		*And Elohim said: Let us form a man*
	6		*in our shadow after our design.*
	XV,1		*And let him have dominion*
	2		*over the fish of the sea*
	3		*and over the birds of the heavens*
	4		*and over the cattle*
	5		*and over all the earth*
	6		*and over every living creature that creepeth over the earth.*
27	XVI,1		*And Elohim hewed out the man*
	2		*in His own shadow*
	3		*in the shadow of Elohim He hewed him out*

DIVISION OF VERSES			
Standardized Version	*New Translation*	*Topic*	*Text*
	XVI,4		*male*
	5		*and female*
	6		*He hewed them out.*
28	XVII,1	The Destination of Man	*And Elohim invoked their forces*
	2		*and Elohim said unto them,*
	3		*be fruitful*
	4		*and multiply*
	5		*and fill the earth*
	6		*and subdue it.*
29	XVIII,1		*And have dominion over the fish of the sea*
	2		*and over the birds of the heavens*
	3		*and over every living creature that creepeth over the earth.*
	4		*And Elohim said: Behold I have given you every herb sowing seed which is upon the face of all the earth*
	5		*and every tree in which is the fruit of a tree sowing seed*
	6		*to you it shall be for food.*
30	XIX,1	The Destination of Animals	*And to every beast of the earth*
	2		*and to every bird of the heavens*
	3		*and to every creeping creature on the earth in which is a living soul*
	4		*have given all green of the herbs for food and it was so.*
31	5		*And Elohim gazed at all that He had formed and behold it became balanced force.*
	6		*And there was the time of mingling and there was the time of dividing: the sixth period.*

DIVISION OF VERSES			
Standardized Version	*New Translation*	*Topic*	*Text*
II,1	XX,1	The	*And they were completed,*
	2	Desti-	*the heavens*
	3	nation	*and the earth*
	4	of	*and all their forces,*
	5	the	*and in the seventh period*
	6	World	*Elohim completed His work which He had formed.*
2	XXI,1		*And He rested in the seventh period*
	2		*from all His work which He had formed.*
3	3		*And Elohim invoked the forces of the seventh period*
	4		*and hallowed it*
	5		*because in it He rested from all His work*
	6		*which Elohim had hewn out to form it.*

(Start of the second story of creation)

4	XXII,1	The	*These are the begettings of the heavens*
	2	Trans-	*and of the earth*
	3	forma-	*when they were hewn out*
	4	tion	*in the day*
	5	of	*that Jehovah-Elohim*
	6	God	*made earth and heaven.*

APPENDIX

Appendix 1

The oldest manuscript found is the Codex Vaticanus B, preserved in the Papal Library of the Vatican at Rome. Of a similar age is the Codex Sinaiticus Aleph, discovered in 1859 in a monastery on Mount Sinai. The Codex Alexandrinus A, once preserved in Alexandria, now in the British Museum at London, originated about 425 A.D. Others are the Codex Ephraemi C, and two other Codices, which originated about one hundred years later, the Codex Cantabrigiensis D and the Codex Claromontanus.

Appendix 2

Charles Harris remarks: "All this method of mystical interpretation, whether Hellenic, Jewish, or Christian, is alien and repellent to the modern mind. But it requires more consideration than it has recently received." Harris points out the new insights of anthropology and psychology which rediscovered the existence and the meaning of some symbols, and he concludes: "All these considerations seem to point to the need for a fresh treatment of mystical interpretation which shall distinguish between its arbitrary and its rational use." (210)

Appendix 3

The editors of *The Bible Handbook for Freethinkers and Inquiring Christians* state: "The courts have decided that to publish the obscene parts of any volume, for whatever purpose, is a criminal offence, punishable with heavy fine or long imprisonment. We refrain, therefore, from printing the libidinous and bestial parts of the Bible, and rest satisfied with giving the fullest references. Thorough-going students can easily copy out the loathsome text for themselves, and every sensible man will excuse us from martyrdom in such a case. But the very fact that we dare not print a multitude of Bible texts is a sufficient refutation of its claim to be considered as the Word of God." (152)

Appendix 4

As late as 1881 American Theologians continued to state, "The historical faith of the Church has always been that the affirmations of the scriptures of all kinds, whether of spiritual doctrine or duty, or of physical or historical fact, or of psychological or philosophical principle, are without any error, when the *ipsissima verba* of the autographs are ascertained and interpreted in their natural and intended sense." (153)

Appendix 5

In the first book of his *Paradise Lost* Milton expressed the concept of the brooding God-bird as follows:

". . . Thou from the first
Wast present, and, with mighty wings outspread,
Dove-like sat'st brooding on the vast Abyss,
And mad'st it pregnant."

Appendix 6

One of the Orphic Hymns says: "Time created in the beginning the world-egg, out of which broke Phanes-Dionysos, the light-bringer." (203) And the sixth Orphic Hymn says: "I call thee the first-born, the double-formed, the great, the navigator through the air, the egg-born, with his golden wings, with the voice of the bull, the origin of god and men, the producer of the tempest." An orphic cosmogony, transmitted by Athenagoras, attributes to Heracles the production of the immense world-egg which, full of the force of its producer, broke into two parts, the upper part forming the heaven, the lower the earth; born from this egg was a double-formed god.

Appendix 7

Chateaubriand remarks: "We are satisfied with the observation that God, seeing the light and applauding Himself and finding it good, like a human being pleased with His work, is one of those flashes which are not in the order of things human; that do not naturally occur to the mind. Homer and Plato, who speak of the Gods with so much sublimity, have nothing similar to this grand naiveté." (92)

Appendix 8

The creation by the word of God is a concept which also appears in other Oriental cosmogonies. At Hermopolis the Egyptian Thoth made the world by the word of his mouth, "speaking it into existence." In a hymn from Thebes, Amon is invoked with the following words: "He is the only god who made everything that is. He alone and solitary creates what will be. Men come forth from his eyes and gods from his mouth." (490)

Appendix 9

Sir Ernest Budge reports the Egyptian text about the potency of Ptah, the oldest god of Egypt. "The father of the gods who came forth from his eye and of men who came forth from his mouth." (73a)

Appendix 10

One characteristic feature of Canaanite sanctuaries was a standing stone which seemed to have had a phallic significance similar to the Hindu lingams. Such a significance was given to the stone by Biblical writers themselves, such as Jeremiah (2:27) who says to the stone, "thou hast brought me forth." Lagrange believes that the sacred stones, usually conical in shape, were a miniature of the ziggurat, the symbol of the world-mountain. (286) This is also the theory of Gressmann. (191) Our example of the Hindu lingam on the top of the mountain suggests that both interpretations are correct.

Appendix 11

Also Hebrew legends reveal the volcanic concept, speaking of the lava stream at the gates of Paradise. The Munich manuscript of the Hekhaloth texts (Ms. Munich 22 f. 162b) states: "But if one was unworthy to see the King in his beauty, the angels at the gates disturbed his senses and confused him: 'Come in'; he entered, and instantly they pressed him and threw him into the fiery lava stream." (403)

Appendix 12

Asiatic tales describe the creation of the earth by a concentration of its covering water through an act of curdling. We quote the following Mongolian story: "In the beginning, when there was yet no earth but water covered everything, a Lama came down from Heaven, and began to stir the water with an iron rod. By the influence of the wind and fire thus brought about, the water on the surface in the middle of the ocean thickened and coagulated into land." (228)

Appendix 13

A similar concept is found in Japan: "In the beginning one of the seven gods of Heaven stirred the chaotic waters with his staff. When he raised his staff, muddy foam dripped from it and, expanding and thickening, formed the islands of Japan." (228)

Appendix 14

Plato tells in his *Timaeus:* "Thus He (the Creator) spake, and once more into the former bowl, wherein He had blended and mixed the Soul of the Universe, He poured the residue of the previous material, mixing it in somewhat the same manner, yet no longer with a uniform and invariable purity, but second and third in degree of purity. And when He had compounded the whole He divided it into souls equal in number to the stars, and each several soul He assigned to one star, and setting them each as it were in a chariot, He showed them the nature of this Universe, and declared unto them the laws of destiny." (370)

Appendix 15

God himself is compared to a wild-ox: "He has as it were the strength [or horns] of the wild-ox" (Numbers 23:22; 24:8). The bull was also the sacred animal in the sculpture work of the temple; thus it is said of the great basin of brass (I Kings, 7:25): "It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east."

Appendix 16

The distribution of the points of the compass in ancient times was different from that in our times. Bertholet remarks: "Naturally, to the Hebrews their own land was the centre of the world, 'the navel of the world,' and in this respect Jerusalem was to the Hebrews what Delphi was to the Greeks. The points of the compass were named with Palestine as the centre. The sea (Mediterranean) became the world for the west; the Negeb—i.e., the parched, dry land—for the south. All 'orientation' as its name implies means facing the Orient, so that 'in front' means east; 'behind' means west; 'on the right' means south; 'on the left' means north. The movement goes from left to right; this is however, opposite to our conception, not a progressive but a regressive movement since for the Hebrews the normal movement is from right to left, as their writing and reading still indicates." (31)

Appendix 17

Plato says in his *Timaeus:* "He (the creator) split all this that he had put together into two parts lengthwise; and then He laid the twain one against the other, the middle of one to the middle of the other, like a great cross; and bent either of them into a circle, and joined them, each to itself and also to the other, at a point opposite to where they had first been laid together. And He compassed them about with the motion that revolves in the same spot continually, and He made the one circle outer and the other inner. And the outer motion He ordained to be the Motion of the Same, and the inner motion the Motion of the Other. And *He made the Motion of the Same to be toward the right along the side, and the Motion of the Other to be toward the left* along the diagonal; and He gave the sovranty to the Revolution of the Same and of the Uniform. For this alone He suffered to remain uncloven, whereas *He split the inner Revolution in six places into seven unequal circles."* (370)

Appendix 18

The Jewish Encyclopedia says "The leviathan is prominent in the haggadic literature in connection with the advent of the Messiah. Rabbi Johanahan says that at the time of the resurrection a banquet will be given by God to the righteous, at which the flesh of the leviathan will be served. Even the hunting of the Leviathan will be a source of great enjoyment to the righteous. According to another haggadah . . . God will order the leviathan to engage in a battle with the ox of the mountain, which will result in death to both of them. According to Maimonides, the banquet is an allusion to the spiritual enjoyment of the intellect." (260)

Appendix 19

The Gnostic system of the Ophites describes Leviathan and Behemoth as two of the seven stations which the soul has to pass in order to be purged and to attain bliss. The concept of the four monsters may have originated in Persia. Four of such primeval animals are mentioned in *Bundahis* XVIII-XIX: A serpent as the greatest of the creatures of Ahuramazda (Leviathan), the ox Hadhayosh, from which the food of immortality is prepared (Behemoth), the threelegged ass Khara, standing in the midst of the ocean, and the bird Chamrosh, living on the top of the highest mountain.

Appendix 20

The Indians say that in each human being lives the sacred serpent, called sensuality.

Appendix 21

According to the Babylonians, Oannes, who is called the gigantic fish of the ocean or the supreme fish, is the soul of the world, the bearer of all knowledge. The Greek historian Berossus describes the appearance of this fish-god. His body was that of a fish, but below his fish-head there was a second human head. He also had human feet which came out of his tail. This monster taught the human beings the sciences, the foundations of the arts, the rules of founding cities and temples, the measuring of the lands, in short, all that makes civilization.

Appendix 22

The word *barach* means furthermore "to bend the knee, to kneel." The bodily attitude of kneeling, used for the invocation of God and for conjuration, is a symbol of "breaking down," of reduction and concentration, and its zigzag movement may have created the association with the zigzag movement of lightning, the symbol of energetic and conjuring force.

Appendix 23

Handy reports: "The Polynesian ideas concerning the behavior of and laws governing mana are analogous in so many ways to the known nature of electricity that the simplest and clearest method of illustrating the native concept of the all pervasive psychic force is by describing it in terms of this all pervasive physical energy. The superior, divine aspect of nature, the 'realm of light,' was the reservoir of positive potential; while the inferior, common, earthly aspect, which sprang from and harbored darkness, was the impotent, the uncharged, the negative pole. In creation myths evolution is described as proceeding by the charging of the negative by the positive. In the world, all the children of the primal generations of the Cosmos, gods and spirits, men, animate and inanimate objects were transmittors and storage reservoirs. The energy was transmitted from one medium to another, or from a medium positively charged to one that was negative, through contact . . . Every person as a transmittor was the center of a field of psychic magnetic influence. The magnetic power and the extension of the field were proportionate to sacredness of the Individual . . . Mana may be compared not only to kinetic but also to static electricity. It could be generated by means of ritual prepared for the purpose by those having occult knowledge, just as electricity is generated through mechanical processes . . . Mana generated by means of dynamic ritual was evidently not believed to be created, but rather, like electricity, to be generated by induction, the all pervasive and latent energy of nature being accumulated, to be stored or directly transmitted." (207)

Appendix 24

Kant in his *Kritik der Urteilskraft* emphasized that the prohibition against making images of God is one of the greatest concepts in the Bible because man desires most what he is forbidden to have. Thus, the Hebrews, prevented from visualizing God in any form, became a God-intoxicated people.

Appendix 25

These ideas are still conserved in the Jewish sect of the Hassidim whose concepts go back to those of the Cabala. They believe that each thing in the world contains a spark of God-energy, and at the end of days the God-sparks will be liberated from all things and creatures and will then flow back into the original God-stream.

Appendix 26

The comparative work of Pater Schmidt on the *Origin of the Idea of God* and of James Frazer in *The Golden Bough* indicates an astonishing similarity of beliefs. Our study suggests that this similarity is not limited to single ideas but also to complicated relationships. We give an example of the world-view of the present Hopi Indians which *in toto* and in detail has many similarities to our rediscovered Biblical model of the universe. "Theoretically all phenomena, natural and supernatural, living and dead—including man, animals, plants, the earth, sun, moon and clouds, the ancestors and the spirits—are interrelated and mutually dependent through the underlying dynamic principle of the universe—which we shall call the law of universal reciprocity. This law implies the concept of immanent or cosmic justice . . . Man, the elements, animals, plants and the supernatural cooperate in an orderly fashion, by means of a complex set of correlative interrelationships, for the good of all . . . While the world of nature is compelled to respond in certain prescribed ways to certain stimuli, man not only responds but also elicits response . . . This element of choice, this concept of a free-will-within-the-law, we may expect to be reflected in Hopi social sanctions and in Hopi personality." (433)

Appendix 27

The concept of correspondence also influenced the Hebrew style of writing. M. Friedlander (164) remarks: "The poetical form of the Psalms, as of Hebrew poetry in general, is parallelism. The sentences are formed in such a manner that the Psalm can be arranged in lines divisible into two parts, which are either two elements of a single idea, or a double expression of the same idea, or a combination of two ideas or things opposed to each other, illustrating an idea by its antithesis." (164)

Appendix 28

Maimonides says: "As man's distinction consists in a property which no other creature on earth possesses, viz., intellectual perception, in the exercise of which he does not employ his senses, nor move his hand or his foot, this perception has been compared . . . though only apparently, not in truth . . . to the Divine perception, which requires no corporeal organ. On this account, i.e., on account of the Divine intellect with which man has been endowed, he is said to have been made in the form and likeness of the Almighty, but far from it be the notion that the Supreme Being is corporeal, having a material form." (320)

Appendix 29

Montefiore states: "[Judaism] affirms that man was created in the image of God, that man has a spark of the divine fire; that God's holy spirit is in man; that man can commune with God, and that God can have relations with, and inspire, man, just because there is a kinship between them. Man has received a divine element from the divine source." (337)

Appendix 30

Daenhardt reports: "The Biblical account that Adam was created after God's image produced the concept that Adam, like God's fiery angels had a body of light. The Ethiopian book of Adam tells that Adam and Eve, pertaining to the kingdom of light, were created as creatures of light and only after the Fall they lost their nature of light. Also the Syrian treasure-cave reports of Adam's luminous structure." (117)

The Pesikta (cf. Gruenbaum's *Neue Beitraege*) tells that Adam's heels obscured the sun with their light.

Appendix 31

According to rabbinic lore, the dust out of which man was formed, had been assembled all over the earth (Sanhedrin 38 a, b); this belief also appears in early Mohammedan tradition. (492)

Appendix 32

The word *radah,* to have dominion, has, like many Hebrew words, opposite connotations. Kohler discusses this polarity of meaning: "The rabbis add a striking comment upon the word *R'du* which is used for 'have dominion' but which may also mean 'go down.' They say: 'The choice is left in man's own hand. If you maintain your heaven-born dignity, you will have dominion over all things; if not, you will descend to the level of the brute creation.' " (283)

Appendix 33

A. Lods remarks about the relationship between God and man in the ancient Orient: "The idea of kinship with the god was so common that the titles "father," "uncle," "brother," were used in many proper names as synonyms of "god," e.g., Abiram, my father; i.e., my god is exalted." (306) And he later states: "Hence we must dismiss the still very prevalent idea that one of the permanent characteristics of the Semitic race was that it had created an impassable gulf between the deity and man. Such a conception is neither true of remote antiquity, with its divine men and its deified kings and dead, nor of the popular religion of the modern Orient, which obliterates the dividing-line between the divine and the human spheres, in its worship of dead welis and living marabouts." (306)

Appendix 34

William James describes this situation: "In Paul's language, I live, yet not I, but Christ liveth in me. Only when I become as nothing can God enter in and no difference between his life and mine remain outstanding." From that follows, as James puts it: "Passivity, not activity; relaxation, not intentness, should be now the rule. Give up the feeling of responsibility, let go your hold, resign the care of your destiny to higher powers, be genuinely indifferent as to what becomes of it all, and you will find not only that you gain a perfect inward relief, but often also, in addition, the particular goods you sincerely thought you were renouncing. This is the salvation through self-despair, the dying to be truly born, of Lutheran theology, the passage into nothing of which Jacob Boehme writes." (248)

Appendix 35

The idea of the plant of life played a great role in the thinking of the ancient Orient. In Babylonian mythology the plant of immortality grows at the bottom of the underworld sea; according to the legends of India, Soma is the name of a plant, the intoxicating juice of which cured all ailments and gave immortal life. Here the plant symbolism is related to the healing and intoxicating powers of some plants, such as the mandragora and the opium poppy.*

Appendix 36

The Babylonians also attributed magic energies to herbs. Lenormant (297) reports Babylonian incantations related to herbs: "May the mashtakal herb which fills the earth cleanse me. Before you let me shine like the kankal herb, let me be brilliant and pure as the lardu herb." The magic of herbs was also emphasized by the Persians and Greeks. Pliny, in his *Natural History,* devotes large passages to the energetic properties of herbs and to the strange ceremonies with which these herbs should be applied. Some, for instance, should be plucked with the left hand; others had to be wrapped in red cloth or to be tied with a certain number of knots, etc.

---

* I shall deal with the great implications of this concept in my forthcoming study on the creative process.

Appendix 37

The tree as one of the chief Buddhistic symbols is demonstrated by Buddha's representation in the form of a "wishing-tree," the god Agni's names of "lord of the forest" or "king of trees," the representation of a "jewel-tree," a "world-tree" and a "wisdom-tree." A. K. Coomaraswamy says: "In Vedic formulation, the Tree of Life rises into space from the navel-center of the deity recumbent on the back of the waters, its trunk representing the axis of the Universe, its branches all extension and differentiation on whatever plane of being." (109)

Appendix 38

The tree appears to be a female symbol, rooted in the waters of life, which are a male symbol. An old Greek myth tells that the Athenians saw once a wonder, namely, in one place an oil-tree shot up from the earth and at the same time spring-water came out of another place. The Athenians were supposed to select one as their symbol. The men chose the water, the women the tree, but finally the tree was elected. The tree was given by Athena, the water by Neptune, who brought a flood upon the Athenians when he was rejected. This myth suggests that the tree is a female symbol while the water, as we have already mentioned, is an impregnating male symbol. Another reason for the female symbolism of the tree is the relationship between lightning and tree. The lightning, the cosmic male spark of life, fructifies the soil out of which the tree grows. (Such fructified soil is sacred to the Scandinavians.) The contact between lightning and tree was considered as a correspondence to the fire-drill in which the driller produces a spark from the wood.

Appendix 39

The number and the influence of the angels is great, but, according to Hebrew legends, in many respects they are inferior to man. Enoch, taken to heaven, intercedes on behalf of the angels and he, it is told, learned the secrets of God which were hidden even from the angels.

Appendix 40

Skinner, discussing the apparent anomalies in the story of creation, takes into account the possibility that they may be: "deliberate omissions, intended to bring out sacred numbers in the occurrences of the several formulae." (413)

Appendix 41

Philo alludes to this idea of the incommensurate related to the seven when he says: "So august is the dignity inherent by nature in the number 7, that it has a unique relation distinguishing it from all the other numbers within the decade: for of these some beget without being begotten, some are begotten but do not beget, some do both these, both beget and are begotten: 7 alone is found in no such category. We must establish this assertion by giving proof of it. Well then, 1 begets all the subsequent numbers while it is begotten by none whatever: 8 is begotten by twice 4, but begets no number within the decade: 4 again holds the place of both, both of parents and of offspring; for it begets 8 by being doubled, and is begotten by twice 2. It is the nature of 7 alone, as I have said, neither to beget nor to be begotten. For this reason other philosophers liken this number to the motherless and virgin Nike, who is said to have appeared out of the head of Zeus, while the Pythagoreans liken it to the chief of all things: for that which neither begets nor is begotten remains motionless." (363)

Appendix 42

The concept of the Holy can be found in most ancient and so-called primitive civilizations. The Bataks describe it by words which mean "life-stuff, the extraordinary, the mysterious." (457) The Malagasy describe it as "indwelling or supernatural power," and it is inherent in things, medicines, words, etc. (169) The Siouan Indians describe it by words such as "mystery, power, sacred, animate, immortal." The Iroquoian Indians describe it as a power which is especially great in the hunter, fighter, singer and prayer. This power can be increased and also can be stolen. The power is especially great in the priest and in the king. There are many such examples. Best known is the idea of the Holy in the *mana* concept of the Polynesians. All of the Polynesian peoples express the idea that the Holy is a life-force which man can handle in a good or a bad way, which can be administered like a substance, drawn out of the universe or drawn out of a body.

Appendix 43

Hastings' Encyclopedia says about the word taboo: "The word belongs in this form to the Tonga dialect in the Friendship Islands, and is a compound of ta, 'marked,' and pu, an adverb with an intensive force, hence: 'marked thoroughly.' " (212) It is interesting to note that the Hebrew word *tah* means "to mark out, describe," and *pu* or *po* means "in this or that place."

Appendix 44

Lods remarks: "The presence of the divine is thought of after the manner of a dangerous fluid active throughout the entire soil of the "holy place" and in all that it contains, especially the trees and the animals. This fluid is capable of being transmitted by contact." (306)

Appendix 45

The idea of a Hebrew belief that Jahweh dwelt in the ark is accepted by Gressmann, (190) Mowinckel (343a) and Lods (306), but there is controversy about the probable contents of the ark. It has been assumed that the ark contained sacred stones (310) or images, or that the ark was the sarcophagus of a god, like the coffin of Osiris. (448)

Appendix 46

A. Lods states: "For the Semites the word 'holiness' was not, as it is for us, equivalent to moral perfection. This is a later association of ideas of which we can discern only the first faint traces in the great prophets of Israel. In ancient documents, in Hebrew literature in general and in other Semitic languages, the term 'holy' is applied to everything that is divine or connected with the gods to indicate that such things or beings are hedged about with sanctity, inviolable, that contact with them is dangerous for the man who has not observed the most meticulous precautions in his approach to them. . . . The synonyms for 'holy' are 'terrible' (Isaiah VIII, 13) . . . Holiness was thought of by the ancient Semite as a kind of *formidable fluid* which could be imparted by mere contact and might be fatal to the profane person." (306)

Appendix 47

Concerning the energy concept in the Bible and modern physics, James Jeans remarks: "To sum up . . . the tendency of modern physics is to resolve the whole material universe into waves, and nothing but waves. These waves are of two kinds: bottled-up waves, which we call matter, and unbottled waves, which we call radiation of light. If annihilation of matter occurs, the process is merely that of unbottling imprisoned wave-energy and setting it free to travel through space. These concepts reduce the whole universe to a world of light, potential or existent, so that the whole story of its creation can be told with perfect accuracy and completeness in the six words: "God said, 'Let there be light.'" (254)

Appendix 48

According to ancient Egyptian belief each new name of god transferred to Pharaoh transfers to him a new divine force.

Appendix 49

Bennett's comment on the word *toldoth,* which is translated by "generations": "The Hebrew word is from a root meaning 'to beget, or bear children,' and so comes to mean 'parentage, account of birth or descent, genealogy.' Some of these sections introduced by this formula are genealogies, e.g., the 'generations of Adam,' others include narratives, e.g., the 'generations of Noah,' etc., etc.; so that the term almost equals 'family history.'" (29)

Appendix 50

According to a Jewish legend (49) Elohim is the force of judgment, Jahweh the force of pity.

Appendix 51

Lods remarks: "According to certain critics, the very ancient term which is found in all Semitic languages to express the idea of 'god' under the various forms of *'el* (Hebrew), *ilu* (Babylonian), *ilah* (Arab), originally denoted the vague force which is the source of all strength and life, the divine rather than a god or a divine personality: it would have had a meaning similar to that of the term *mana* among the Polynesians, the Indian *brahman,* and the Latin *numen.*" (306)

Appendix 52

Lods states: "Often the dance claims to re-enact the adventures of a god, but in reality the original purpose was by magic action to help or compel him to accomplish the act of beneficence expected of him. According to some historians, cries and dances were originally ecstatic phenomena—manifestations of the presence of the god who enters his worshippers—and at the same time, a means of bringing on the ecstatic state, as we know from the example of the whirling dervishes, or the old Hebrew *nebi'im.*" (306)

BIBLIOGRAPHY *

1 Abel, K., "Über den Gegensinn der Urworte," *Jahrb. f. psychoan. und psychopathol. Forschg.*, vol. II, 1910.

2 Abraham, M. A. E., *The Beginning of Wisdom; An Astrological Treatise,* Oxford University Press, London, 1939.

3 Abrahams, I. et al., *The Legacy of Israel,* Clarendon Press, Oxford, 1944.

4 Addison, J. T., *Life Beyond Death in the Beliefs of Mankind,* Houghton Mifflin, Boston, 1932.

5 Albright, W. F., *Archaeology and the Religion of Israel,* Johns Hopkins Press, Baltimore, 1946.

6 Alexander, S., *Space, Time and Deity,* Macmillan, London, 1920.

7 Allen, G., *The Evolution of the Idea of God,* Holt, New York, 1897.

8 Alviella, G., *The Migration of Symbols,* Constable, London, 1894.

9 Anderson, R., *The Bible and Modern Criticism,* Revell, New York, 1903.

10 Andrae, W., *Das Gotteshaus und die Urformen des Bauens im alten Orient,* Schoetz, Berlin, 1930.

11 Arnold, M., *Literature and Dogma; an Essay towards a Better Apprehension of the Bible,* Osgood, Boston, 1875.

12 Bachofen, J. J., *Der Mythus von Orient und Occident, eine Metaphysik der alten Welt,* Beck, Muenchen, 1926.

13 Bachofen, J. J., *Versuch ueber die Graebersymbolik der Alten,* Helbing & Lichtenhahn, Basel, 1925.

14 Bacon, B. W., *The Genesis of Genesis; a Study of the Documentary Sources of the First Book of Moses in Accordance with the Results of Critical Science, Illustrating the Presence of Bibles within the Bible,* The Student Publishing Co., Hartford, 1892.

15 Bade, W. F., *The Old Testament in the Light of Today,* Houghton Mifflin, New York, 1915.

---

* The figures preceding entries correspond to the bibliographical reference figures which appear in parentheses throughout the text.

16 Baehr, K. C. W. F., *Symbolik des Mosaischen Kultus,* Mohr, Heidelberg, 1837-39.

17 Bailey, A. A., *The Light of the Soul; a Paraphrase of the Yoga Sutras of Patanjali with Commentary,* Lucis, New York, 1927.

18 Baillie, J., *The Interpretation of Religion,* Scribner, New York, 1928.

19 Ballou, R. O. (ed.), *The Bible of the World,* Viking Press, New York, 1939.

20 Barns, T., "Trees and Plants," Hasting's *Encyclopedia of Religion and Ethics,* vol. 12, pp. 448-457, Scribner, New York, 1908.

21 Barth, K., *The Doctrine of the Word of God (Prolegomena to Church Dogmatics),* (transl. by G. T. Thomas), Scribner, New York, 1936.

22 Barth, K., *The Word of God and the Word of Man* (transl. by D. Horton), Pilgrim Press, Boston, 1928.

23 Barton, G. A., *The Religions of the World,* Univ. of Chicago Press, Chicago, 1920.

24 Baxter, W., *Sanctuary and Sacrifice,* Eyre, London, 1895.

25 Baynes, N. H., *Israel Among the Nations,* Student Christian Movement, London, 1927.

26 Benedict, R., *Franz Boas as an Ethnologist,* Memoir 61 of the Amer. Anthropol. Assn., pp. 27-36, 1943.

27 Benedict, R., *Patterns of Culture,* Houghton Mifflin, Boston, 1934.

28 Bennett, C. A., *A Philosophical Study of Mysticism,* Yale Univ. Press, New Haven, 1931.

29 Bennett, W. H., "Genesis," *The New Century Bible,* Oxford Univ. Press, New York.

30 Bergson, H. L., *The Two Sources of Morality and Religion* (transl. by Andra, R. A., and Brereton, C.), Macmillian, London, 1935.

31 Bertholet, A., *A History of Hebrew Civilization* (transl. by A. K. Dallas), Harrap, London, 1926.

32 Bertholet, A., *Die Israelitischen Vorstellungen vom Zustande nach dem Tode,* Mohr, Freiburg, 1896.

33 Bertholet, A., "Religion," *Encyclopaedia of the Social Sciences,* Macmillan, New York, 1934.

34 Beth, K., *Religion und Magic,* Leipzig and Berlin, 1927.

35 Bevan, E., et al., *The Legacy of Israel,* Clarendon Press, Oxford, 1927.

36 Bevan, E., *Symbolism and Belief,* Allen and Unwin, London, 1938.

37 Bezold, C., *Die Schatzhöhle Syrisch und Deutsch,* 2 vol. Leipzig, 1883-1888.

38 *Bible, American Standard Version,* Being the version set forth 1611 A.D., newly edited by the American Revision Committee A.D. 1901. Nelson, New York, 1901, 1929.

39 *Bible (Apocryphal Books), The Book of Enoch* (transl. by R. H. Charles) Soc. for Promoting Christian Knowledge, London, 1942.

40 *Bible (Apocryphal books) The Book of Jubilees; or The Little Genesis* (transl. from the Ethiopic text by R. H. Charles) Soc. for Promoting Christian Knowledge, London; New York, Macmillan, 1927.

41 *The Bible Handbook for Freethinkers and Inquiring Christians* (ed. by G. W. Foote and W. P. Ball), The Freethought Publishing Co., London, 1888; rev. ed. 1900.
42 Bible, *Biblia Hebraica,* Tauchnitz, Leipzig, 1839.
43 Bible, *The Holy Scriptures according to the Masoretic text. A new translation.* The Jewish Publication Soc. of America, Philadelphia, 1946.
44 Bible, *King James Translation,* Thos. Nelson, New York.
45 Bible, *New Catholic edition of the Holy Bible Translated from the Latin Vulgate,* Catholic Book Publ., New York, 1948.
46 *Old Testament; an American Translation,* (by J. M. Powis Smith) Univ. of Chicago Press, Chicago, 1939.
47 *The Triglot Bible; comprising the Holy Scriptures of the Old and New Testaments in the original tongues; also the Septuagint, the Syriac of the New Testament and the Vulgate versions, arranged in parallel columns,* Dickinson, London, 1897.
48 Bible, *The Wiener Genesis facsimile of the Greek illuminated manuscript of the 6th century* (edit. and interpreted by Hans Gerstinger) in German, Filser, Wien, 1931.
49 Bin Gorion, J., *Die Sagen der Juden,* Ruetten & Loening, Frankfurt a.M. 1914-27.
50 Binns, L. E., "Text and Versions" in Gore, C., *A New Commentary on Holy Scripture,* Macmillan, New York, 1928.
51 Bissell, E. C., *Genesis Printed in Colors, Showing the Original Sources from which it is Supposed to have been Compiled,* Belknap & Warfield, Hartford, 1892.
52 Bissell, E. C., *The Pentateuch, its Origin and Structure,* Scribner, New York, 1885.
53 Blau, J. L., *The Christian Interpretation of the Cabala,* Columbia Univ. Press, New York, 1944.
54 Blunt, A. W. F., *Israel Before Christ, an Account of Social and Religious Development in the Old Testament,* Oxford Univ. Press, London, 1924.
55 Bouglé, C., *The Evolution of Values,* Holt, New York, 1926.
56 Bowie, W. R., *The Story of the Bible, Retold from Genesis to Revelation in the Light of Present Knowledge for Both the Young and the Mature,* Abingdon-Cokesbury, New York, 1934.
57 Box, G. H., *Judaism in the Greek Period, from the Rise of Alexander the Great to the Intervention of Rome,* Clarendon Press, Oxford, 1945.
58 Breasted, J. H., *The Dawn of Conscience,* Scribner, New York, 1933.
59 Breysig, K., *Die Entstehung des Gottesgedankens und der Heilbringer,* Bondi, Berlin, 1905.
60 Breasted, J. H., *Ancient Records of Egypt,* Chicago Univ. Press, Chicago, 1906-1907.
61 Briffault, R., *The Mothers,* Macmillan, New York, 1927.
62 Brinton, D. L., *Religions of Primitive Peoples,* Putnam, New York, 1897.

63 Bruce, W. S., *The Ethics of the Old Testament,* Clark, Edinburgh, 1895.

64 Buber, M., *Jewish Mysticism and the Legends of Baalschem* (transl. by L. Cohen), Dent, London, 1931.

65 Buber, M., *Tales of the Hassidim* (transl. by Olga Marx), Schocken, New York, 1947.

66 Buber, M., *Die Schrift und ihre Verdeutschung,* Schocken, Berlin, 1932-1936.

67 Budde, K., *Die altisraelitische Religion,* Toepelmann, Giessen, 1912.

68 Budde, K., *Geschichte der althebraeischen Litteratur,* Ameland, Leipzig, 1906.

69 Budge, E., *Amulets and Superstitions; the Original Texts with Translations and Descriptions, etc.,* Oxford Univ. Press, New York, 1930.

70 Budge, E., *Babylonian Life and History,* The Religious Tract Society, London, 1925.

72 Budge, E., *Egyptian Magic,* K. Paul, Trench, Trubner, London, 1899.

72a Budge, E., *The Egyptian Heaven and Hell,* K. Paul, Trench, Trubner. London, 1905.

73 Budge, E., *The God of the Egyptians,* Open Court, London, 1904.

73a Budge, E., *The Mummy; Chapters on Egyptian Funeral Archeology,* Cambridge Univ. Press, Cambridge, 1925.

74 Burkitt, F. C., *Christian Beginnings,* Univ. of London Press, London, 1924.

75 Burkitt, F. C., *Early Eastern Christianity,* Murray, London, 1904.

76 Burkitt, F. C., *Jewish and Christian Apocalypses,* Publication for the British Academy, London, 1914.

77 Burstein, S. R., "Tabu," in *Encyclopaedia Britannica,* 14th edition, New York, 1929.

78 Caetani, M., *La materia della Divina Commedia di Dante Alighieri,* Monte Cassino, 1855.

79 Campbell, I. G., "Manaism, A Study in the Psychology of Religion," *American Journal of Psychology,* 29:1-49, 1918.

80 Campbell, J., *The Hero with a Thousand Faces,* Bollingen Series, Pantheon, New York, 1949.

81 Carpenter, J. E., *Comparative Religion,* Butterworth, London, (1913) 1933.

82 Carus, P., *God; an Inquiry into the Nature of Man's Highest Ideal and a Solution of the Problem from the Standpoint of Science,* Open Court, Chicago, 1908.

83 Carus, P., *The History of the Devil and the Idea of Evil, from the Earliest Times to the Present Day,* Open Court, Chicago, 1900.

84 Case, S. J., *The Evolution of Early Christianity,* Univ. of Chicago Press, Chicago, 1917.

85 Cassirer, E., *An Essay on Man; an Introduction to a Philosophy of Human Culture,* Yale Univ. Press, New Haven, 1944.

86 Cassirer, E., *Language and Myth,* (transl. by S. Langer), Harper, New York, 1946.

87 *The Catholic Encyclopedia,* Appleton, New York, 1907.

88 Charles, R. H., *A Critical History of the Doctrine of a Future Life in Israel, Judaism and Christianity,* Black, London, 1913.

89 Charles, R. H., *Religious Development between the Old Testament and the New,* Holt, New York, 1914.

90 Charles, R. H., *The Apocrypha,* Clarendon Press, Oxford, 1913.

91 Chase, M. E., *The Bible and the Common Reader,* Macmillan, New York, 1944.

92 Chateaubriand, F. A. R., *The Genius of Christianity; or, the Spirit and Beauty of the Christian Religion,* Lippincott, Philadelphia, 1868.

93 Clay, A. T., *Light on the Old Testament from Babel,* Sunday School Times, Philadelphia, 1907.

94 Clay, A. T., *The Origin of Bible Traditions,* Yale Univ. Press, New Haven, 1923.

95 Clodd, E., *Magic in Names and in Other Things,* Chapman & Hall, London, 1920.

96 Codrington, R. H., *The Melanesians,* Clarendon Press, Oxford, 1891.

97 Coe, G. A., The Psychology of Religion, Univ. of Chicago Press, Chicago, 1916.

98 Collier, K. B., *Cosmogonies of Our Fathers; Some Theories of the Seventeenth and the Eighteenth Centuries,* Columbia Univ. Press, New York, 1934.

99 Contenau, G., *La Civilisation des Hittites et des Mitanniens,* Payot, Paris, 1934.

100 Contenau, G., *La Civilisation Phénicienne,* Payot, Paris, 1926.

101 Contenau, G., *La Divination chez les Assyriens et les Babyloniens,* Payot, Paris, 1940.

102 Contenau, G., *Elements de bibliographie hittite,* Geuthner, Paris, 1922.

103 Contenau, G., *La médicine en Assyrie et en Babylonie,* Maloine, Paris, 1938.

104 Cook, F. C., *The Holy Bible According to the Authorized Version (*A.D. *1611) with an Explanatory and Critical Commentary,* Scribner, New York, 1873-1881.

105 Cook, S. A., *The Religion of Ancient Palestine in the Second Millennium* B.C. *in the Light of Archeology and the Inscriptions,* Constable, London, 1908.

106 Cook, S. A., *The "Truth" of the Bible,* Macmillan, New York, 1938.

107 Cooke, G. A., *A Textbook of North-Semitic Inscriptions,* Clarendon Press, Oxford, 1903.

108 Coomaraswamy, A. K., *The Christian and Oriental, or True Philosophy of Art,* Stevens, Newport, 1939.

109 Coomaraswamy, A. K., *Elements of Buddhist Iconography,* Harvard Univ. Press, Cambridge, 1935.

110 Crawley, E., *Oath, Curse, and Blessing,* Watts, London.

111 Crawley, A. E., *The Tree of Life; a Study of Religion,* Hutchinson, London, 1905.

112 Creuzer, G. E., *Symbolik und Mythologie der alten Voelker,* Heyer und Leske, Darmstadt, 1819-23.

113 Crook, M. B., *The Bible and its Literary Associations,* Abingdon Press, New York, 1937.

114 Cruden, A., *A Complete Concordance to the Holy Scriptures,* Dodd, New York, 1854, 1916.

115 Curtin, J., *Creation Myths of Primitive America,* Little, Boston, 1898, 1903.

116 Curtiss, S. I., *Primitive Semitic Religion Today,* London, 1902.

117 Daenhardt, *Natursagen,* Leipzig, 1907-1912.

118 David, T. W., "Wisdom Tree," Hastings' *Encyclopedia of Religion and Ethics,* Vol. XII, pp. 747-749, Scribner, New York, 1908.

119 Davis, J. D., *Genesis and Semitic Tradition,* Scribner, New York, 1894.

120 Delacroix, H., *Etudes d'histoire et de psychologie du mysticisme,* Alcan, Paris, 1908.

121 Delitzsch, F. J., *A New Commentary on Genesis* (transl. by S. Taylor), Clark, Edinburgh, 1888-89.

122 Delitzsch, F. J., *A System of Biblical Psychology* (transl. by R. E. Wallis), Clark, Edinburgh, 1867.

123 Delitzsch, F., *Babel and Bible; Three Lectures on the Significance of Assyriological Research for Religion, etc.,* The Open Court, Chicago, 1906.

124 Dillmann, A., *Die Genesis* (4th ed.), Hirzel, Leipzig, 1882.

125 Dodd, C. H., *The Bible and the Greeks,* Hodder & Stoughton, London, 1935.

126 Dods, M., *The Book of Genesis,* Armstrong, New York, 1887-8.

127 Dornseiff, E., *Das Alphabet in Mystik und Magie,* Teubner, Leipzig, 1922.

128 Dornseiff, F., *Die archaische Mythenerzaehlung,* Gruyter, Berlin, 1933.

129 Driver, S. R., *The Book of Genesis,* Methuen, London, 1904.

130 Driver, S. R., *An Introduction to the Literature of the Old Testament,* Scribner, New York, 1892.

131 Dubnow, S. M., *Geschichte des Chassidismus,* Juedischer Verlag, Berlin, 1931.

132 Duhm, B., *Die Gottgeweihten in der alttestamentlichen Religion,* Mohr, Tuebingen, 1905.

133 Dummelow, J. R., *A Commentary on the Holy Bible,* Macmillan, New York, 1914.

134 Durkheim, E., *The Elementary Forms of Religious Life,* Free Press, Glencoe, Ill., 1915, 1947.

135 Dussaud, R., "Israel d'après un livre recent," *Revue de l'Histoire des Religions,* Vol. 104, pp. 201-220.

136 Eiselen, F. C., *The Abingdon Bible Commentary,* Abingdon Press, New York, 1929.

137 Eiselen, F. C., *The Christian View of the Old Testament,* The Methodist Book Concern, New York, 1912.

138 Eisler, R., *Orpheus—The Fisher; Comparative Studies in Orphic and Early Christian Cult Symbolism,* Watkins, London, 1921.

139 Eisler, R., *Weltenmantel und Himmelszelt; religions-geschichtliche Untersuchungen zur Urgeschichte des antiken Weltbildes,* Beck, Muenchen, 1910.

140 Erith, L. E. P., "Introduction to the Criticism of the Pentateuch and Genesis" in Gore, *A New Commentary on Holy Scripture,* Macmillan, New York, 1928.

141 Erman, A., *Die aegyptische Religion,* Reimer, Berlin, 1905.

142 Erman, A., *Life in Ancient Egypt,* Macmillan, London, 1894.

143 Etheridge, J. W., *Targums of Onkelos and Jonathan ben Uzziel on the Pentateuch; with the fragments of the Jerusalem Targum; from the Chaldee,* Longman, London, 1862-1865.

144 Evans-Wentz, W. Y. (ed.), *Tibetan Yoga and Secret Doctrines,* Oxford Univ. Press, London, 1935.

145 Fagnani, C. P., *The Beginnings of History According to the Jews; The First Eleven Chapters of Genesis; a Contribution to the Discussion of Fundamentalism,* Boni, New York, 1925.

146 Farbridge, M. H., *Studies in Biblical and Semitic Symbolism,* K. Paul, Trench, Trubner, London, 1923.

147 Farnell, L. H., *The Attributes of God,* Clarendon Press, Oxford, 1905, 1925.

148 Finnegan, J., *Light from the Ancient Past; the Archeological Background of the Hebrew Christian Religion,* Princeton Univ. Press, Princeton, 1946.

149 Fiske, A. K., *The Great Epic of Israel; the Web of Myth, Legend, History, Law, Oracle, Wisdom and Poetry of the Ancient Hebrews,* Sturgis & Walton, New York, 1911.

150 Fiske, A. K., *The Myths of Israel. The Ancient Book of Genesis with Analysis and Explanation of its Composition,* Macmillan, New York, 1897.

151 Fiske, J., *Myths and Myth-Makers,* Houghton Mifflin, Boston, 1872, 1900.

152 Foote, G. W. and W. P. Ball, *The Bible Handbook for Freethinkers and Inquiring Christians,* The Freethought Publishing Co., London, 1888, 1900.

153 Fosdick, H. E., *A Guide to Understanding the Bible; The Development of Ideas within the Old and New Testaments,* Harper, New York, 1938.

154 Fossey, C., *La magie assyrienne,* Leroux, Paris, 1902.

155 Franck, A., *The Kabbalah or the Religious Philosophy of the Hebrews* (transl. by I. Sossnitz), The Kabbalah Publ. Co., New York, 1926.

156 Frazer, J. G., *The Fear of the Dead in Primitive Religion,* Macmillan, London, 1934.

157 Frazer, J. G., *Folklore in the Old Testament,* Macmillan, New York, 1923.

158 Frazer, J. G., *The Golden Bough,* Macmillan, New York, 1923.

159 Frazer, J. G., *Lectures of the Early History of the Kinship,* Macmillan, New York, 1905.

160 Freud, S., *Civilization and Its Discontents* (transl. by J. Riviere), Cane & Smith, New York, 1930.

161 Freud, S., *The Future of an Illusion* (transl. by W. D. Robson-Scott), Liveright, London, 1928.

162 Freud, S., *Moses and Monotheism,* Knopf, New York, 1939.

163 Friedlaender, M., *Griechische Philosophie im Alten Testament,* Reimer, Berlin, 1904.

164 Friedlaender, M., *The Jewish Religion,* Shapiro & Vallentine, London, 1931.

165 Friess, H. L., and Schneider, H. W., *Religion in Various Cultures,* Holt, New York, 1932.

166 Frobenius, L., *Erlebte Erdteile,* Reimer, Berlin, 1904.

167 Garstrang, J., *The Foundations of Bible History,* Constable, London, 1931.

168 Geiger, A., *Urschrift und Uebersetzungen der Bibel, in ihrer Abhaengigkeit von der inneren Entwicklung des Judentums,* Heinauer, Breslau, 1857.

169 Gennep, A. van, *Tabou et totemisme à Madagascar,* Leroux, Paris, 1904.

170 Genung, J. F., *The Hebrew Literature of Wisdom in the Light of Today; A Synthesis,* Houghton Mifflin, Boston, 1906.

171 Gesenius, W., *A Hebrew and English Lexicon of the Old Testament, including the Biblical Chaldee* (transl. by E. Robinson), Crocker and Brewster, Boston, 1868.

172 Gilmore, G. W., *Animism or Thought Currents of Primitive Peoples,* Marshall Jones, Boston, 1919.

173 Ginsberg, L., *The Legends of the Jews,* Jewish Publ. Society, Philadelphia, 1909-27.

174 Goldberg, I., *The Wonder of Words; An Introduction to Language for Everyman,* Appleton-Century, New York, 1938.

175 Goldberg, I., *Outline of Jewish Knowledge, Being a History of the Jewish People and an Anthology of Jewish Literature from the Earliest Times to the Present,* Bureau of Jewish Education, New York, 1929.

176 Goldberg, O., *Die Wirklichkeit der Hebraeer, Einleitung in das System des Pentateuch,* David, Berlin, 1925.

177 Goldenweiser, A. A., "Spirit, Mana, and the Religious Thrill," *Journal of Philosophy, Psychology, and Scientific Method,* 12, 1915.

178 Goldman, S., *In the Beginning,* Harper, New York, 1949.

179 Goldziher, I., *Der Mythos bei den Hebraeern und seine geschichtliche Entwicklung. Untersuchungen zur Mythologie und Religionwissenschaft,* Brockhaus, Leipzig, 1876.

179a Goldziher, I., *Arabic Philology,* Leyden, 1896.

180 Goodenough, E. R., *An Introduction to Philo Judaeus,* Yale Univ. Press, New Haven, 1940.
181 Goodspeed, C., and Welton, D. M., *The Book of Genesis,* American Baptist Publ. Soc., Philadelphia, 1909.
182 Goodspeed, E. J., *How to Read the Bible,* Winston, Toronto, 1946.
183 Gordon, A. R., *The Early Traditions of Genesis,* Clark, Edinburgh, 1901.
184 Gore, C., *A New Commentary on Holy Scripture, Including the Apocrypha,* Macmillan, New York, 1928.
185 Graetz, H. H., *History of the Jews,* Jewish Publ. Society, Philadelphia, 1891-8.
186 Grant, R. M., *The Bible in the Church, a Short History of Interpretation,* Macmillan, New York, 1948.
187 Grant, E., *The Orient in Bible Times,* Lippincott, Philadelphia, 1920.
188 Gray, G. B., *A Critical Introduction to the Old Testament,* Scribner, New York, 1924.
189 Greene, K. G., *The Evolution of the Conception of God,* Christopher, Boston, 1934.
190 Gressmann, H., et al., *Altorientalische Texte und Bilder zum Alten Testament,* Mohr, Tuebingen, 1909.
191 Gressmann, H., *Die Ausgrabungen in Palestina und das Alte Testament,* Mohr, Tübingen, 1908.
192 Gressmann, H., *Die hellenistische Gestirnreligion,* Hinrichs, Leipzig, 1925.
193 Gressmann, H., *The Tower of Babel,* Jewish Institute of Religion, New York, 1928.
194 Gressmann, H., *Der Ursprung der israelitisch-juedischen Eschatologie,* Vandenhoeck and Ruprecht, Goettingen, 1905.
195 Grimme, H., *Althebraeische Inschriften vom Sinai,* Heinz Lafaire, Hanover, 1923.
196 Grueneisen, C., *Der Ahnenkultus und die Urreligion Israels,* Niemeyer, Halle, 1900.
197 Gunkel, H., *Genesis, Handkommentar zum aften Testament,* Vandenhoeck e Ruprecht, Göttingen, 1910.
198 Gunkel, H., *Genesis übersetzt und erklärt,* Vandenhoeck & Ruprecht, Göttingen, 1922.
199 Gunkel, H., *Israel and Babylon; the Influence of Bablyon on the Religion of Israel,* McVey, Philadelphia, 1904.
200 Gunkel, H., *The Legends of Genesis* (transl. by W. H. Carruth), The Open Court, Chicago, 1901.
201 Gunkel, H., *Schoepfung und Chaos in Urzeit und Endzeit,* Vandenhoeck and Ruprecht, Göttingen, 1895.
202 Gunkel, H., *What Remains of the Old Testament and Other Essays* (transl. by A. K. Dallas), Allen & Unwin, London, 1928.
203 Guthrie, W. K. C., *Orpheus and Greek Religion,* Methuen, London, 1935.
204 Haddon, A. C., *Magic and Fetishism,* Constable, London, 1906.

205 Hahn, E., *Die Haustiere und ihre Beziehungen zur Wirtschaft des Menschen,* Duncker & Humblot, Leipzig, 1896.

206 Handcock, P., *Early Babylonian Flood Stories,* Society for Promoting Christian Knowledge, London, 1921.

207 Handy, E. S. C., *Polynesian Religion,* Bishop Museum, Bull. No. 34, Honolulu, 1927.

208 Harkavy, A., *The Book of Genesis with Haphtaroth Hebrew Text and English Authorized Version,* Hebrew Publishing Co., New York, 1915.

209 Harkness, G. E., *Conflicts in Religious Thought,* Holt, New York, 1929.

210 Harris, C., "The Mystical Interpretation of the Old Testament" in Gore, C., *A New Commentary on Holy Scripture,* Macmillan, New York, 1928.

211 Hastings, J., *A Dictionary of the Bible; Dealing with its Language, Literature and Contents, including the Biblical Theology, etc.,* Scribner, New York, 1898-1904.

212 Hastings, J., *Encyclopedia of Religion and Ethics,* Scribner, New York, 1914.

213 Hehn, J., *Siebenzahl und Sabbat bei den Babyloniern und im Alten Testament,* Hinrichs, Leipzig, 1907.

214 Heidegger, M., *Sein und Zeit,* Niemeyer, Halle, 1935.

215 Heidel, A., *The Gilgamesh Epic and Old Testament Parallels,* Univ. of Chicago Press, Chicago, 1946.

216 Heine-Geldern, R., *Weltbild und Bauform in Südostasien Wiener Beitraege zur Kunst und Kunst-Geschichte,* Wien, 1930.

217 Heinisch, P., *Das "Wort" im Alten Testament und im alten Orient,* Aschendorff, Muenster, 1922.

218 Hempel, J., *Gott und Mensch im Alten Testament,* Kohlhammer, Stuttgart, 1936.

219 Hentze, C., *Mythes et symboles lunaires,* De Sikkel, Anvers, 1932.

220 Herodotus, *On Egyptian Mysteries,* Book II, Loeb Classical Library, vol I., Heineman, London, 1920.

221 Hessey, J. A., *Moral Difficulties Connected with the Bible,* Soc. for Promoting Christian Knowledge, London, 1871.

222 Hewitt, J. N. B., "Orenda, and a suggestion towards the Origin of Religion," *American Anthropologist,* Washington, D.C., 1902.

223 Hirsch, S. R., *Der Pentateuch,* Kauffmann, Frankfurt a.M., 1911.

224 Hirsch, S. R., *Neunzehn Briefe über das Judentum,* Hammerich, Altona, 1911.

225 Hobart, W. K., *The Medical Language of St. Luke,* Hodges, Dublin, 1882.

226 Hocart, A. M., "Mana," *Man,* 46 (1914), 79 (1922), 78 (1932).

227 Holborn, A., *The Pentateuch in the Light of Today,* Clark, Edinburgh, 1905.

228 Holmberg, U., *The Mythology of All Races: Finno-Ugric-Siberian,* Archaeological Institute of America, Marshall Jones, Boston, 1931.

229 Hommel, F., *Altisraelitische Ueberlieferung,* Franz, Munich, 1897.

230 Hopkins, E. W., *Origin and Evolution of Religion,* Yale Univ. Press, New Haven, 1923.

231 Horne, T. H., *An Introduction to the Critical Study and Knowledge of the Holy Scriptures,* Littell, Philadelphia, 1825.

232 Horton, W. M., *A Psychological Approach to Theology,* Harper, New York, 1931.

233 Horton, W. M., *Contemporary Continental Theology,* Harper, New York, 1938.

234 Huegel, E. von, *The Mystical Element of Religion,* Dutton, New York, 1909.

235 Humbert, P., *Recherches sur les sources égyptiennes de la literature sapientale d'Israel,* Sécrétariat de l'université, Neuchâtel, 1929.

236 Hume, R. E. (ed.), *Treasure House of the Living Religions; Selections from their Sacred Scriptures,* Scribner, New York, 1933.

237 Husic, I., *A History of Medieval Jewish Philosophy,* Macmillan, New York, 1916.

238 Huxley, A., *The Perennial Philosophy,* Harper, New York, 1945.

239 Huxley, T. H., *Science and Hebrew Tradition,* Appleton, New York, 1897.

240 I Ching, *The Book of Changes,* Bollingen Series, vol. XIX, Pantheon, New York, 1949.

241 Jacob, B., *Das erste Buch der Tora, Genesis, übersetzt und erklärt,* Schocken, Berlin, 1934.

242 Jacobus, M. W., *Notes, Critical and Explanatory, on the Book of Genesis,* Carter, New York, 1866.

243 James, E. O., "A Comparative Study of the Old Testament in the Light of Recent Anthropological and Archeological Research," in Gore, C., *A New Commentary on Holy Scripture,* Macmillan, New York, 1928.

244 James, E. O., "The idea of God in early religions," *Anthropos,* 22:793-802 (1927).

245 James, E. O., *The Old Testament in the Light of Anthropology,* Society for Promoting Christian Knowledge, London, 1935.

246 James, E. O., *Origins of Sacrifice,* Murray, London, 1933.

247 James, F., *Personalities of the Old Testament,* Scribner, London, 1940.

248 James, W., *The Varieties of Religious Experience,* Longmans Green, New York, 1902.

249 Jastrow, M., *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature,* Putnam, New York, 1903.

250 Jastrow, M., *Bildermappe mit 273 Abbildungen samt Erklaerungen zur Religion Babyloniens und Assyriens, etc.,* Toepelmann, Giessen, 1912.

251 Jastrow, M., *The Civilization of Babylonia and Assyria,* Lippincott, Philadelphia, 1915.

252 Jastrow, M., *Hebrew and Babylonian Traditions,* Scribner, New York, 1914.

253 Jastrow, M., *The Religion of Babylonia and Assyria,* Ginn, Boston, 1898.

254 Jeans, J., *The Mysterious Universe,* Macmillan, Cambridge, Eng., 1931.

255 Jeremias, A., *Allgemeine Religions-Geschichte,* Piper, Muenchen, 1924.

256 Jeremias, A., *Die babylonisch-assyrischen Vorstellungen vom Leben nach dem Tode Nach den Quellen mit Beruecksichtigung der alttestamentlichen Parallelen dargestellt,* Hinrichs, Leipzig, 1887.

257 Jeremias, A., *The Babylonian Conception of Heaven and Hell* (transl. by J. Hutchison), Nutt, London, 1902.

258 Jeremias, A., *Handbuch der altorientalischen Geisteskultur,* Gruyter, Berlin, 1929.

259 Jeremias, A., *The Old Testament in the Light of the Ancient East* (transl. by C. L. Beaumont), Putnam, New York, 1911.

260 *The Jewish Encyclopaedia,* 12 vols., Funk & Wagnalls, New York, 1901.

261 Joel, D. H., *Die Religionsphilosophie des Sohar und ihr Verhaeltnis zur allgemeinen juedischen Theologie,* Lamm, Berlin, 1918.

262 Jones, R. M., *New Studies in Mystical Religion,* Macmillan, New York, 1927.

263 Josephus, F., *The Works of Flavius Josephus* (transl. by W. Whiston), Bohn, London, 1852.

264 Jung, C. G., and Kerenyi, C., *Essays on a Science of Mythology; the Myth of the Divine Child and the Mysteries of Eleusis* (transl. by R. F. C. Hull), Pantheon, New York, 1949.

265 Jung, C. G., *The Integration of the Personality,* Farrar & Rinehart, New York, 1939.

266 Jung, C. G., *Psychology and Religion,* Yale Univ. Press, New Haven, 1938.

267 Jung, C. G. and Wilhelm, R., *The Secret of the Golden Flower, a Chinese Book of Life,* K. Paul, Trench, Trubner, London, 1935.

268 Kalish, I., *Studies in Ancient and Modern Judaism,* Dobsevage, New York, 1928.

269 Karsten, R., *The Origins of Religion,* Kegan Paul, London, 1935.

270 Kautzsch, E. and Socin, A., *Die Genesis, mit äusserer Unterscheidung der Quellenschriften,* Mohr, Freiburg, 1891.

271 King, J. H., *The Supernatural: Its Origin, Nature, and Evolution,* Williams and Norgate, London, 1892.

272 King, L. W., *Babylonian Religion and Mythology,* Kegan Paul, London, 1899.

273 King, L. W., *Legends of Babylon and Egypt in Relation to Hebrew Tradition,* Oxford Univ. Press, London, 1918.

274 King, L. W. (ed.), *The Seven Tablets of Creation,* Luzac, London, 1902.

275 Kirkpatrick, C., *Religion in Human Affairs,* Wiley, New York, 1929.

276 Kittel, R., *Die alttestamentliche Wissenschaft in ihren wichtigsten Ergebnissen,* Quelle and Meyer, Leipzig, 1912.

277 Kittel, R., *Studien zur hebraeischen Archeologie und Religionsgeschichte,* Hinrichs, Leipzig, 1908.

278 Kittel, R., *The Religion of the People of Israel* (transl. by R. C. Micklem), Allen & Unwin, London, 1925.

279 Kluckhohn, C., "The Influence of Psychiatry on Anthropology in America During the Past Hundred Years" in *One Hundred Years of American Psychiatry* ed. by Hall, J. K., Zilboorg, G., and Bunker, H. A., Columbia Univ. Press, New York, 1944.

280 Knopf, C. S., *The Old Testament Speaks,* Nelson, New York, 1933.

281 Knox, R. C., *Knowing the Bible,* Macmillan, New York, 1927.

282 Kohler, K., *Heaven and Hell in Comparative Religion,* Macmillan, New York, 1923.

283 Kohler, K., *Jewish Theology Systematically and Historically Considered,* Macmillan, New York, 1918.

284 Kreglinger, R., *L'évolution religieuse de l'humanité,* Rieder, Paris, 1926.

285 Kuenen, A., *A Historico-Critical Inquiry into the Origin and Composition of the Hexateuch,* Macmillan, London, 1866.

286 Lagrange, M. J., *Études sur les religions sémitiques,* Lecoffre, Paris, 1905.

287 Lanchester, H. C. O., *The Book of Genesis,* The University Press, Cambridge, Eng., 1923-1924.

288 Lang, A., *Myth, Ritual and Religion,* Longmans Green, New York, 1887, 1913.

289 Langdon, S. H., *The Mythology of All Races; Semitic,* Archaelogical Institute of America, Marshall Jones, Boston, 1931.

290 Langdon, S. H., *Sumerian Epic of Paradise, the Flood and the Fall of Man,* Univ. Museum, Philadelphia, 1915.

291 Lasch, R., "Der Eid, seine Entstehung und Beziehung zu Glaube und Brauch der Naturvölker," *Studien und Forschungen zur Menschenund Völkerkunde,* vol. 5, pp. 44-51, 84-88, Stuttgart, 1908.

292 Lazarus, M., *Ethics of Judaism,* Jewish Publ. Society, Philadelphia, 1900.

293 Lee, W., *The Inspiration of Holy Scripture, its Nature and Proof,* Carter, New York, 1860.

294 Legge, J. (translator), "Sacred Books of China, The Shih King," being Vol. III of *Sacred Books of the East* (ed. by F. M. Mueller), Clarendon Press, Oxford, 1885.

295 Lehmann, F. R., *Mana, der Begriff des "ausserordentlich Wirkungsvollen" bei Suedseevoelkern,* Spamer, Leipzig, 1922.

296 Lehmann, H. C. F., *Israel, seine Entwicklung im Rahmen der Weltgeschichte,* Mohr, Tuebingen, 1911.

297 Lenormant, F., *Chaldean Magic: its Origin and Development,* Bagster, London, 1878.

298 Leuba, J. H., *God or Man: A Study of the Value of God to Man,* Holt, New York, 1933.

299 Leuba, J. H., *The Psychological Origin and the Nature of Religion,* Constable, London, 1915.

300 Leuba, J. H., *The Psychology of Religious Mysticism,* Harcourt Brace, New York, 1925.
301 Levy, J., *Neuhebraeisches und chaldaeisches Woerterbuch ueber die Talmudim und Midraschim,* Brockhaus, Leipzig, 1876-89.
302 Levy-Bruhl, L., *Les fonctions mentales dans les sociétés inférieures,* Alcan, Paris, 1922.
303 Levy-Bruhl, L., *Primitive Mentality,* Allen & Unwin, London, 1923.
304 Levy-Bruhl, L., *Le Surnaturel et la Nature dans la Mentalite Primitive,* Alcan, Paris, 1931.
305 Ley, W., *The Days of Creation,* Modern Age Books, New York, 1941.
306 Lods, A., *Israel from Its Beginnings to the Middle of the Eighth Century,* Routledge & Kegan Paul, London, 1932.
307 Lods, A., *La croyance à la vie future et le culte des morts dans l'antiquité israélite,* Fischbacher, Paris, 1906.
308 Lods, A. and Alphandery, P., *Jean Astruc et la critique biblique au XVIII siècle,* Istra, Strasbourg-Paris, 1924.
309 Loisy, A., *Les mythes babyloniens et les premiers chapitres de la Genèse,* Picard, Paris, 1901
310 Loisy, A., *The Religion of Israel* (transl. by A. Galton), Unwin, London, 1910.
311 Lowie, R. H., *Primitive Religion,* Boni & Liveright, New York, 1924.
312 Luther, M., *Vorreden zur Heiligen Schrift,* Kaise, Munich, 1934.
313 Lyman, E. W., *The Meaning of Selfhood and Faith in Immortality,* Harvard University Press, Cambridge, 1928.
314 Macdonald, D. B., *The Hebrew Literary Genius, an Interpretation; Being an Introduction to the Reading of the Old Testament,* Princeton Univ. Press, Princeton, 1933.
315 Macdonald, D. B., *The Hebrew Philosophical Genius,* Princeton Univ. Press, Princeton, 1936.
316 Machen, J. G., *The Christian Faith in the Modern World,* Macmillan, New York, 1936.
317 MacKenzie, D. A., *The Migration of Symbols and Their Relations to Beliefs and Customs,* Knopf, New York, 1926.
318 Mahan, M., *Palmoni; or the Numerals of Scripture; a Proof of Inspiration,* Appleton, New York, 1863.
319 Maimonides, M., *Eight Chapters of Maimonides on Ethics,* Columbia Univ. Press, New York, 1912.
320 Maimonides, M., *Guide for the Perplexed,* Pardes, New York, 1904.
321 Maimonides, M., *Maimonides Said,* (an anthology selected and translated by N. N. Glatzer), Jewish Book Club, New York, 1941.
322 Mannhardt, W., *Wald-und Feldkulte,* Borntraeger, Berlin, 1875-77.
323 Manson, T. W. (ed.), *A Companion to the Bible,* Scribner, New York, 1939.
324 Marchant, J. (ed.), *Immortality,* Putnam, New York, 1924.
325 Marcus Aurelius, *The Meditations* (transl. by J. Jackson), Clarendon Press, Oxford, 1906.
326 Marett, R. R., "Mana," Hastings' *Encyclopedia of Religion and Ethics,* Scribner, New York, 1908, vol. VII; pp. 375-380.

327 Margolis, M. L., *The Story of Bible Translations,* Jewish Publication Soc. of America, Philadelphia, 1943.

328 Marlowe, A., *The Book of Beginnings; a New Translation of Genesis with Special Attention to its Poetic Values,* Eerdmans, Grand Rapids, Mich., 1938.

329 Marti, K., *Jahwe und seine Auffassung in der aeltesten Zeit,* Perthes, Gotha, 1908.

330 Martin, W. W., *The Book of Genesis Complete.* The Ephramean version, its author a descendant of the northern kingdom. The Judean version, its author a descendant of the southern kingdom. (Reconstructed and translated), Parthenon, Nashville, 1941.

331 Mascaro, J. (translator), *Himalayas of the Soul,* Dutton, New York, 1938.

332 Maspero, G., *Histoire ancienne des peuples de l'Orient classique,* Hachette, Paris, 1897.

333 Maunder, E. W., *The Astronomy of the Bible; an Elementary Commentary on the Astronomical References of Holy Scripture,* Epworth Press, London, 1908.

334 Mitchell, H. G., *The Ethics of the Old Testament,* University of Chicago Press, Chicago, 1912.

335 Montefiore, C. G., *Lectures on the Origin and Growth of Religion as Illustrated by the Religion of the Ancient Hebrews,* Williams & Norgate, London, 1897.

336 Montefiore, C. G., *The Old Testament and After,* Macmillan, London, 1923.

337 Montefiore, C., *Outlines of Liberal Judaism,* Macmillan, London, 1923.

338 Moore, C. H., *Ancient Beliefs in the Immortality of the Soul,* Longmans, New York, 1931.

339 Moore, G. F., *Judaism in the First Centuries of the Christian Era: the Age of the Tannaim,* Harvard Univ. Press, Cambridge, 1927.

340 Moore, G. F., *The Literature of the Old Testament,* Holt, New York, 1913.

341 Morgenstern, J., *A Jewish Interpretation of the Book of Genesis,* Cincinnati, Ohio, 1911.

342 Moulton, R. G., *The Literary Study of the Bible,* Heath, Boston, 1899.

343 Mowinckel, S., *The Two Sources of the Predeuteronomic Primeval History (JE) in Genesis 1-11,* Dybwad, Oslo, 1937.

343a Mowinckel, S., *Le Decalogue,* Paris, 1927.

344 Murray, D. A., *The Real Meaning of Genesis,* Stratford, Boston, 1930.

345 Niebuhr, R., *An Interpretation of Christian Ethics,* Harper, New York, 1935.

346 Niebuhr, R., *The Nature and Destiny of Man; a Christian Interpretation,* Scribner, New York, 1941.

347 Nietzsche, F., *The Will to Power* (transl. by A. M. Ludovici), Macmillan, New York, 1924.

348 Noeldecke, T., *Die alttestamentliche Litteratur,* Quandt, Leipzig, 1868.

349 Oesterley, W. O. E., *Immortality and the Unseen World,* Macmillan, New York, 1921.

350 Oesterley, W. O. E. and Robinson, T. H., *An Introduction to the Books of the Old Testament,* Macmillan, New York, 1934.

351 Oesterley, W. O. E. and Robinson, *Hebrew Religion, Its Origin and Development,* Macmillan, New York, 1930.

352 Oesterley, W. O. E. and Box, G. H., *The Religion and Worship of the Synagogue,* Scribner, New York, 1907.

353 Okakura, K., *The Ideals of the East,* Murray, London, 1920.

354 Ostwald, W., *Individuality and Immortality,* Houghton Mifflin, Boston, 1906.

355 Otto, R., *The Idea of the Holy; an Inquiry into the Non-rational Factor in the Idea of the Divine and its Relation to the Rational* (transl. by John W. Harvey), Oxford Univ. Press, London, 1923.

356 Otto, R., *Mysticism East and West; a Comparative Analysis of the Nature of Mysticism* (transl. by Bracey, B. L. and Payne, R. C.), Macmillan, New York, 1932.

357 Otto, R., *The Philosophy of Religion, Based on Kant and Fries* (transl. by E. B. Dicker), Williams & Norgate, London, 1931.

358 Pace, E., *Ideas of God in Israel,* Allen & Unwin, London, 1928.

359 Paulys, *Real-Encyclopaedie der Classischen Altertumswissenschaft,* Metzler, Stuttgart, 1893.

360 Pederson, J., *Israel, Its Life and Culture,* 182-212, Oxford University Press, London, 1926.

361 Peet, T. E., *Egypt and the Old Testament,* Hodder & Stoughton, London, 1922.

362 Petrie, W. F., *Religion and Conscience in Ancient Egypt,* Methuen, London, 1920.

363 Philo, J., *On the Account of the World's Creation given by Moses* (trans. by Colson, F. H.), Loeb Classical Library, Harvard Univ. Press, Cambridge, 1929.

364 Philo, J., *On the Contemplative Life* (transl. by Colson, F. H.), Loeb Classical Library, Harvard Univ. Press, Cambridge, 1941.

364a Philo, J., *De Decalogo,* Loeb Classical Library, Harvard Univ. Press, Cambridge, 1929.

365 Philo, J., *On Dreams that are God-sent* (transl. by Colson, F. H.), Loeb Classical Library, Harvard Univ. Press, Cambridge, 1934.

366 Philpot, J. H., *The Sacred Tree, or the Tree in Religion and Myth,* Macmillan, London, 1897.

367 Pinches, T. G., *The Old Testament in the Light of the Historical Records and Legends of Assyria and Babylonia,* Soc. for Promoting Christian Knowledge, London, 1902.

368 Pinches, T. G., *The Religion of Babylonia and Assyria,* Constable, London, 1906.

369 Plato, *Ion,* Loeb Classical Library, Putnam, New York, 1929.

370 Plato, *Timaeus,* Loeb Classical Library, Putnam, New York, 1929.

371 Plutarch, "De defectu oraculorum," *Moralia,* vol. V., Heineman, London, 1936.

372 Plutarch, "De E apud Delphos," *Moralia,* vol. V., Heineman, London, 1936.

373 Plutarch, "De Iside et Osiride," *Moralia,* vol. V., Heineman, London, 1936.

374 Plutarch, "Non posse suaviter vivi secundum Epicurum," *Moralia,* vol. XIV, Heineman, London, 1934.

375 Pratt, J. B., *The Religious Consciousness,* Macmillan, New York, 1920.

376 Preuss, K. T., "Die höchste Gottheit bei den kulturarmen Völkern," *Psychologische Forschung,* Vol. 2, 1922.

377 Procksch, O., *Die Genesis,* Deichert, Leipzig, 1913.

378 Radin, P., *Primitive Man as Philosopher,* Appleton, New York, 1927.

379 Radin, P., *Primitive Religion, its Nature and Origin,* Viking, New York, 1937.

380 Radin, M., *The Life of the People in Biblical Times,* The Jewish Publ. Society, Philadelphia, 1929.

381 Ramsay, W. M., *Luke the Physician, and Other Studies in the History of Religion,* Hodder and Stoughton, London, 1908.

382 Rank, O., *The Trauma of Birth,* Kegan Paul, Trench, Trubner, London, 1929.

383 Redgrove, H. St., *Alchemy, Ancient and Modern,* Rider, London, 1911.

384 Reik, T., *Der Eigene und der Fremde Gott,* Internationaler psychoanalytischer Verlag, Leipzig, 1923.

385 Reik, T., *Probleme der Religionspsychologie,* Internationaler psychoanalytischer Verlag, Leipzig, 1928.

386 Reik, T., *Ritual; Psychoanalytic Studies,* Farrar, Straus, New York, 1946.

387 Reinach, S., *Cults, Myths, and Religions,* Nutt, London, 1912.

388 Reinach, S., *Orpheus a History of Religions* (transl. by F. Simmonds), Liveright, New York, 1930.

389 Reisner, G. A., *The Egyptian Conception of Immortality,* Houghton Mifflin, Boston, 1912.

390 Reitzenstein, R., *Die Hellenistischen Mysterienreligionen, nach ihren Grundgedanken und Wirkungen,* Teubner, Leipzig, 1920.

391 Robinson, J. A. (ed.), *The Hymn of the Soul,* Cambridge Univ. Press, Cambridge, 1897.

392 Robinson, H. S. and Knox, W., *Myths and Legends of All Nations,* Garden City Publ. Co., Garden City, N. Y., 1950.

393 Robinson, H. W., *The Old Testament; Its Making and Meaning,* Abingdon Cokesbury, Nashville, 1937.

394 Rohde, E., *Psyche; the Cult of Souls and Belief in Immortality among the Greeks,* K. Paul, Trench, Trubner, London, 1925.

395 Roheim, G., *Animism, Magic and the Divine King,* Knopf, New York, 1930.

396 Rosenzweig, F., *Der Stern der Erloesung,* Kauffmann, Frankfurt, 1921.

397 Sapir, E., "The Unconscious Patterning of Behavior in Society" in *The Unconscious: a Symposium,* Knopf, New York, 1929.

398 Sawyer, L. A., *The Bible, Analyzed, Translated and Accompanied with Critical Studies,* Sawyer, Whitesboro, N. Y., 1894.

399 Sayce, A. H., *The First Book of Moses Called Genesis,* Dent, London, 1902.

400 Schmidt, P. W., *The Origin and Growth of Religion,* Dial, New York, 1931.

401 Scholem, G. G., "Alchemie und Kabbalah" *Monatsschrift fuer Geschichte und Wissenschaft des Judentums,* Vol. 49, pp. 13-30; 95-110; 371-374, 1925.

402 Scholem, G. G., "Eine kabbalistische Deutung der Prophetie als Selbstbegegnung" *Monatsschrift fuer Geschichte und Wissenschaft des Judentums,* Vol. 74, pp. 285-90, 1930.

403 Scholem, G. G., *Major Trends in Jewish Mysticism,* Schocken, New York, 1941.

404 Secrist, J. S., *Creation, Time and Eternity, a Book Devoted to the Unfolding of the Great Fundamental Truths as Found in Science, Nature and Revelation,* Brethren Publ. House, Elgin, Ill., 1911.

405 Sedgwick, S. N., "Ecclesiastes or the Preacher" in Gore, C., *A New Commentary on Holy Scripture,* Macmillan, New York, 1928.

406 Sellin, E., *Alttestamentliche Theologie auf religions-geschichtlicher Grundlage,* Quelle und Meyer, Leipzig, 1933.

407 Sellin, E., *Introduction to the Old Testament* (transl. by Montgomery, W.), Hodder and Stoughton, London, 1923.

408 Simpson, C. A., *Revelation and Response in the Old Testament,* Columbia Univ. Press, New York, 1947.

409 Singer, C., et al., *The Legacy of Israel,* Clarendon Press, Oxford, (1927) 1944.

410 Singer, J., *Taboo in the Hebrew Scriptures,* Open Court, Chicago, 1928.

411 Skinner, C. A., *Concerning the Bible; a Brief Sketch of its Origin, Growth, Contents and Inspiration,* Marston, London, 1927.

412 Skinner, C. M., *Myths and Legends of Flowers, Trees, Fruits, and Plants in all Ages and in all Climes,* Lippincott, Philadelphia, 1925.

413 Skinner, J., *Critical and Exegetical Commentary on Genesis,* Scribner, New York, 1910.

414 Smith, H. P., *Essays in Biblical Interpretation,* Jones, Boston, 1921.

415 Smith, H. P., *The Religion of Israel,* Scribner, New York, 1914.

416 Smith, M., *The Persian Mystics,* Murray, London, 1932.

417 Smith, S., *The Babylonian Legends of the Creation and the Fight between Bel and the Dragon,* British Museum, London, 1931.

418 Smith, W., *Lectures on the Religion of the Semites,* A. & C. Black, London, 1927.

419 Smith, W. R., *The Old Testament in the Jewish Church,* Appleton, New York, 1881.

420 Smyth, J. P., *The Bible in the Making in the Light of Modern Research,* Pott, London, New York, 1914.
421 Sneath, E. (ed.), *The Evolution of Ethics as Revealed in the Great Religions,* Yale Univ. Press, New Haven, 1927.
422 Soothill, W. E., *The Lotus of the Wonderful Law,* Clarendon Press, Oxford, 1930.
423 Spinoza, B. de, "Tractatus Theologico-Politicus" in *The Chief Works of Benedict de Spinoza* (transl. by R. H. M. Elwes), Bell, London, 1891-98.
424 Stade, B., *Biblische Theologie des Alten Testament,* Mohr, Tuebingen, 1905-11.
425 Strack, H. L., *Introduction to the Talmud and Midrash,* Jewish Publ. Society, Philadelphia, 1931.
426 Stucken, E., *Astralmythen der Hebraeer, Babylonier und Aegypter,* Pfeiffer, Leipzig, 1896-97.
427 *Talmud* (ed. by A. Darmesteter, transl. by H. Szold), The Jewish Publication Society of America, Philadelphia.
428 *Talmud, New edition of the Babylonian Talmud* (edited and transl. by M. L. Rodkinson), New York, New Talmud Publishing Co., 1903.
429 *Thesaurus Linguae Hebraeae et Chaldaeae,* Leipzig, 1829.
430 *Thesaurus Linguae Latinae,* ed. by Stephanus, Robert (Estienne), Paris, 1532, 1543.
431 Thomas, E. J., *The History of Buddhist Thought,* Knopf, New York, 1933.
432 Thompson, J. P., *Man in Genesis and in Geology: or, the Biblical Account of Man's Creation, tested by Scientific Theories of his Origin and Antiquity,* Wells, New York, 1870.
433 Thompson, L. and Joseph, A., *The Hopi Way,* Indian Educ. Res. Ser. No. 1, Chicago, 1944.
434 Thorndike, L., *A History of Magic and Experimental Science,* 6 vols., Macmillan, New York, 1929-41.
435 Thurnwald, R., *Primitive Initiations-und Wiedergeburtsriten,* Eranos, Zurich, 1939.
436 Torge, P., *Seelenglaube und Unsterblichkeits-hoffnung im alten Testament,* Hinrichs, Leipzig, 1909.
437 Toy, C. H., *The History of the Religion of Israel,* Unitarian Sunday School Soc., Boston, 1883.
438 Trachtenberg, J., *Jewish Magic and Superstition; a Study in Folk Religion,* Behrman, New York, 1939.
439 Trattner, E. R., *Unravelling the Book of Books; Being the Story of How the Puzzles of the Bible Were Solved and its Documents Unravelled,* Scribner, New York, 1929.
440 Underhill, E., *Mysticism, a Study in the Nature and Development of Man's Spiritual Consciousness,* Methuen, London, 1926.
441 Underhill, E., *The Mystic Way; a Psychological Study in Christian Origins,* Dutton, New York, 1913.
442 Ungnad, A., *Die Deutung der Zukunft bei den Babyloniern und Assyrern,* Hinrichs, Leipzig, 1909.

443 Ungnad, A., *Die Religion der Babylonier und Assyrier,* Diederich, Jena, 1921.

444 Ungnad, A., *Subartu; Beitraege zur Kulturgeschichte und Voelkerkunde Vorderasiens,* Gruyter, Berlin, 1936.

445 *Upanishads* (transl. by M. Müller), *Sacred Books of the East,* vol.I, Christian Literature Co., New York, 1897.

446 Usener, H., *Goetternamen, Versuch einer Lehre von der religiösen Begriffsbildung,* Cohen, Bonn, 1929.

447 Usener, H., *Die Sintflutsagen,* Cohen, Bonn, 1899.

448 Voelter, D., *Aegypten und die Bibel. Die Urgeschichte Israels im Lichte der aegyptischen Mythologie,* Brill, Leiden, 1907.

449 Waite, A. E., *Lives of Alchemistical Philosophers,* Redway, London, 1888.

450 Waite, A. E., *The Secret Tradition in Alchemy, Its Development and Records,* K. Paul, Trench, Trubner, London, 1926.

451 Waite, A. E., *Studies in Mysticism and Certain Aspects of Secret Tradition,* Hodder and Stoughton, London, 1906.

452 Wallis, L., *The Bible is Human, a Study in Secular History,* Columbia Univ. Press, New York, 1942.

453 Wallis, W. E., "The Element of Fear in Religion," *Journal of Religious Psychology,* 1912.

454 Walsh, C. M., *The Doctrine of Creation,* Unwin, London, 1910.

455 Wanninger, J., "Das Heilige in der Religion de Australier: Eine Untersuchung uber den Begriff 'Tjuringa' bei den Aranda," *Abhandlungen der Philosophie und Psychologie der Religion,* Becker, Würzburg, 1927.

456 Warfield, B. B., *Revelation and Inspiration,* Oxford Univ. Press, London, 1927.

457 Warneck, J., *Die Religion der Batak,* Hinrichs, Leipzig, 1909.

458 Wasserzug, D., *The Messianic Idea and its Influence on Jewish Ethics,* Quaritch, London, 1931.

459 Wellhausen, J., *Israelitische und juedische Geschichte,* Reimer, Berlin, 1895.

460 Wellhausen, J., Prolegomena to the History of Israel (transl. by Black, J. S., and Menzies, A.), Black, Edinburgh, 1885.

461 Wenusinck, A. J., "Tree and Bird as Cosmological Symbols in Western Asia," *Verhandelingen Den Akademe von Wetenschappen ta Amsterdam,* Vol. 22, 1921.

462 Werner, H., *Comparative Psychology of Mental Development* (transl. by E. B. Garside), Harper, New York, 1940.

463 Whitehead, A. N., *Symbolism, its Meaning and Effect,* Macmillan, New York, 1927.

464 Widgery, A. G., *The Comparative Study of Religions; a Systematic Survey,* Williams & Norgate, London, 1923.

465 Wiedemann, A., *Magie und Zauberei im alten Aegypten,* Hinrichs, Leipzig, 1905.

466 Wilkinson, W., *Personal Names in the Bible, Interpreted and Illustrated,* Strahan, London, 1866.

467 Williams, I., *The Beginning of the Book of Genesis,* Rivingtons, London, 1861.
468 Wilson, E. (ed.), *Babylonian and Assyrian Literature,* Colonial Press, New York, 1901.
469 Wilson, E. (ed.), *Egyptian Literature,* Colonial Press, New York, 1901.
470 Winckler, H., *Abraham als Babylonier, Joseph als Aegypter; der weltgeschichtliche Hintergrund der Biblischen Vaetergeschichten auf Grund der Keilinschriften,* Hinrichs, Leipzig, 1903.
471 Winckler, H., *Altorientalische Geschichts-auffassung,* Pfeiffer, Leipzig, 1906.
472 Winckler, H., *Der alte Orient und die Bibel,* Pfeiffer, Leipzig, 1906.
473 Winckler, H., *Die babylonische Weltschoepfung,* Hinrichs, Leipzig, 1906.
474 Winckler, H., *Himmels- und Weltenbild der Babylonier als Grundlage der Weltanschauung und Mythologie aller Voelker,* Hinrichs, Leipzig, 1901.
475 Winckler, H., *Die Weltanschauung des alten Orients,* Pfeiffer, Leipzig, 1904.
476 Winthuis, J., *Einführung in die Vorstellungswelt primitiver Völker,* Hirschfeld, Leipzig, 1931.
477 Winthuis, J., *Das Zweigeschlechterwesen bei den Zentralaustraliern und anderen Voelkern,* Hirschfeld, Leipzig, 1928.
478 Wishart, C. F., et al., *The Bible in our Day; a Symposium,* Pub. for the American Bible Society, Oxford Univ. Press, New York, 1935.
479 Wolff, W., *Der archaische Sprachorganismus Zeitschr. f. Psychologie,* vol. 110, pp. 113-134, 1929.
480 Wolff, W., *Déchiffrement de l'ecripture Maya,* Geuthner, Paris, 1938.
481 Wolff, W., *Die Einheit der Wissenschaft im symbolischen Weltbild der alten Kulturvoelker,* Travaux du IXe Congres Internat. de Philosophie, vol. 5, pp. 66-73, Paris, 1937.
482 Wolff, W., "Der Griechische Narcissmus; ein Beitrag zur Kulturtherapie," *Zentralblatt f. Psychotherapie,* vol. 3, no. 8, pp. 464-481, 1931.
483 Wolff, W., *Island of Death; a New Key to Easter Island's Culture Through an Ethno-psychological Study,* Augustin, New York, 1948.
484 Wolff, W., "The Mystery of the Easter Island Script," *Journal of the Polynesian Society,* vol. 54, no. 1, pp. 1-38, Wellington, New Zealand, 1945.
485 Wolff, W., "Plastizitaet und Kohaesion im Denken der Primitiven," *Zeitschr. f. Voelkerpsychologie,* vol. 6, no. 2, pp. 193-208, 1930.
486 Wolff, W., "Una nova teoria de la vida simbolica," *Revista de Psicologia i Pedagogia,* vol. 4, no. 13, pp. 1-61, Barcelona, 1936.
487 Wolff, W., *Values and Personality; an Existential Psychology of Crisis,* Brune & Stratton, New York, 1950.
488 Wolfson, H. A., *Philo; Foundations of Religious Philosophy in Judaism, Christianity, and Islam,* Harvard Univ. Press, Cambridge, 1947.

489 Wood-Martin, W. G., *Traces of the Elder Faiths in Ireland; a Handbook of Irish Pre-Christian Traditions,* Longmans Green, New York, 1902.

490 Worcester, E., *The Book of Genesis in the Light of Modern Knowledge,* McClure, Phillips, New York, 1901.

491 Wünsche, A., *Die Sagen vom Lebensbaum und Lebenswasser; altorientalische Mythen,* Pfeiffer, Leipzig, 1905.

492 Wünsche, A., *Schoepfung und Suendenfall des ersten Menschenpaares im juedischen und moslemischen Sagenkreise, mit Ruecksicht auf die Ueberlieferungen in der Keilschrift-literatur,* Pfeiffer, Leipzig, 1906.

492a Wünsche, A., (Talmud) *Midrasch Bereschit Rabba,* Pfeiffer, Leipzig, 1906.

493 Wundt, W., *Elements of Folk Psychology;* Outlines of a Psychological History of the Development of Mankind (transl. by E. L. Schaub), Allen & Unwin, London, 1928.

495 Yahuda, A. S., *The Accuracy of the Bible; the Stories of Joseph, the Exodus and Genesis Confirmed and Illustrated by Egyptian Monuments and Language,* Dutton, New York, 1935.

496 Yahuda, A. S., *The Language of the Pentateuch in its Relation to Egyptian,* Oxford Univ. Press, London, 1933.

497 Young, R., *Analytical Concordance to the Bible;* containing every word in alphabetical order, arranged under its Hebrew or Greek original, Funk, New York, 1889.

498 *The Zend-Avesta* (transl. by J. Darmesteter), Sacred Books of the East, vol. III, The Christian Literature Co., New York, 1898.

499 Zimmer, H., *The Babylonian and the Hebrew Genesis* (transl. by J. H. Hutchinson), Nutt, London, 1901.

500 Zimmer, H., *Biblische und babylonische Urgeschichte,* Hinrichs, Leipzig, 1901.

501 Zimmer, H., *Myths and Symbols in Indian Art and Civilization,* Bollingen Series, vol. VI., Pantheon, New York.

502 *The Zohar* (transl. by Sperling, H. and Simon, M.), 5 vols., Soncino Press, London, 1931-34.

503 *Zohar,* Die Geheimnisse der Schoepfung. Ein Kapitel aus dem Sohar von G. Scholem, Schocken, Berlin, 1935.

INDEX OF AUTHORS

Abel, K., 195
Abulafia, A., 47, 50
Adler, A., 53
Alexander the Great, 29
Anaxagoras, 72
Aquinas, T., 51, 228
Aristobalus, 305
Aristoteles, 29
Astruc, J., 35
Augustine, 223, 228
Aurelius, M., 365

Bachofen, J. J., 55, 273
Benedict, R., 42
Bennett, W. H., 35, 78, 99, 148, 228, 253, 287, 291, 410
Bergson, H., 38, 368
Berossus, 129
Bertholet, A., 38, 217, 244, 253, 306, 400
Binns, L. E., 354
Boas, F., 41
Boehme, J., 187, 406
Bruno, G., 37
Budge, E., 399

Caetani, M., 100
Calvin, Y., 374
Chateaubriand, F. A. R., 398
Clement of Alexandria, 33
Codrington, R. H., 334
Coomaraswamy, A. K., 280, 281, 407
Confucius, 162
Cordovero, M., 152
Crawley, A. E., 196
Daenhardt, 405
Dante, A., 100, 140, 148
Dummelow, J. R., 45

Eckhart, 187

Flavius, Josephus, 269, 341, 343
Frazer, J., 404
Freud, S., 28, 41, 42, 46, 53, 195, 254
Friedlaender, M., 150, 404
Frobenius, L., 182

Galilei, G., 37
Geiger, A., 36
Goethe, J. W. von, 140
Goldman, S., 38
Gregory of Nyssa, 223, 259
Gressmann, H., 399, 409
Gunkel, H., 83

Hahn, E., 210
Harris, C., 398
Heidegger, M., 228
Heine, H., 223
Heine-Geldern, R., 100
Heraclitus, 170, 215, 293, 343, 351
Herodotus, 363
Hirsch, S. R., 51, 291
Holmberg, U., 96
Hooft, V., 336
Hume, R. E., 280
Huxley, A., 253

Ibn Ezra, 72

James, W., 41, 380, 406
Jeans, J., 410
Jeremias, A., 55, 271
Juda Ben Pasi, 76
Jung, C. G., 41, 42, 55

Kant, I., 44, 56, 403
Kautzsch, E., 342
Kircher, A., 151, 203
Kluckhohn, C., 41, 54
Köhler, K., 405

Lagrange, M. J., 399
Laotse, 72
Lenormant, F., 406
Lods, A., 143, 405, 409, 411
Luther, M., 228

MacDonald, D. B., 83
Maimonides, M., 38, 98, 228, 252, 258, 368, 402, 404
Margolis, M. L., 32
Marx, K., 254
Mendelssohn, M., 38
Milton, J., 398
Montefiore, C. G., 228, 405
Mowinckel, S., 409

Niebuhr, R., 382
Nietzsche, F., 41, 45, 55, 253, 254

Oesterley, W. O. E., 105
Okakura, K., 249
Otto, R., 103, 317, 328, 334

Pascal, B., 170, 188
Phelps, L., 336
Philo, J., 29, 32, 38, 46, 82, 166, 228, 258, 292, 294, 296, 298, 301, 305, 408
Pius XII, 38, 39
Planck, M., 45
Plato, 31, 52, 72, 114, 127, 139, 233, 236, 258, 289, 290, 293, 400
Pliny, 406
Plutarch, 211, 237, 354, 363, 367, 369, 386

Rashi, 72
Renan, E., 223
Rohde, E., 55

Sapir, E., 41
Schmidt, P. W., 404
Scholem, G., 46, 50
Scotus, D., 259
Sedgwick, S. N., 223
Skinner, J., 159, 259, 408
Spinoza, B., 36, 38, 119, 368, 372
St. Athanasius, 33
St. Clement of Rome, 33

Thomas, E. J., 223
Thurnwald, R., 185

Whitehouse, H. C., 317
Winckler, H., 55
Winthuis, J., 259
Wundt, W., 42

INDEX OF SUBJECTS

This index shall also serve as a dictionary of Biblical symbols, to be extended in subsequent volumes.

Abraxas cult, 95
Absorption of energy, 267 ff
Absurd, concept of the, 371-2
Accident and law, 366
Activity
  concept of, 368-9
  imagination transformed into, 82-3
  passivity vs., 406
  psychological, 369
  rest as, 307, 310
Adam Kadmon, "the Heavenly Man," 152
African concepts, 172, 182, 239, 405, 408
Alchemy
  and colors, 279
  concepts of, 111 ff, 334 ff
  cosmic, 114
  creation of world from aspect of, 114, 384
  and dust, 384
  and fire, 383
  and priests, 335
  and transformation, 335
  and volcano, 383
Allegory
  and mystery, 366
  and reality, 386
  and world-interpretation, 28-9, 46, 50 ff
Almond-tree, candlestick as symbol of, 272
Alphabet, celestial, 150-2
Altar (*see*: Horns, Fire, Priest, Sacrifice)
Analysis
  culture, X
  of dreams, 53
Ancestors, tree of, 274
Angels
  concept of, 407
  hierarchy of, 293
Animals
  creeping as symbol of lower forces, 212-3
  demonized, 210
  destination of, 394
  dreams of, 211
  as symbol of drives and emotions, 357
  as symbol of metaphysical principle, 210
  as symbol of psychological principles, 210 ff
  as symbol of stars, 210
  wild, as symbol of freedom, 212-3
  (*See also*: Bird, Bull, Cattle, Cow, Crab, Fish, Goat, Lion, Ram, Scorpion, Sheep, Worm)
Animistic thinking, 43
Anointment and metaphysical fear, 332
Anthropological approaches, X, 39 ff
Anthropology
  and psychology, 41-2
  sexual symbolism in, 101
  and theology, 42
Anthropomorphic conception of God, 32, 45-6, 83, 213 ff, 287
Anti-confusion laws, 116 ff

Anxiety
  moon as symbol of, 143-4
  ocean as symbol of, 105
  seven as symbol of, 298-9
  of unknown, 295-6
Apocryphal books, 78, 83, 104-105, 163, 178, 232-233, 330 ff, 358, 365, 367, 375
Arab concepts, 34-35, 200, 211, 366
Archaic
  concepts, misinterpretation of, 217 ff
  thinking, XI, 42
Archetype, image as, 32, 228
Ark
  concepts of, 409
  as cosmic symbol, 152-3
  Holy, explosion of, 333
Ascent, mystical, 50-1
Ashes and fire, 337-8
Asiatic concepts, 76, 172, 211, 399, 405
Associations
  collective, 53, 56
  configuration of, 55
  and dreams, 50, 53
  value of, 54
Assyrian concepts, 126, 328
Astrology
  and ancient history, 130-1
  and hieroglyphics, 153
  and number concept, 294
  originating in Chaldea, 125
  and personality, 295
  system of, 28-9, 124, 154, 265
Astronomy, 29
Awe and holiness, 339
Aztec concepts, 100, 103, 163, 172, 185, 188, 281, 306

Babylonian
  concepts, X, 27-8, 43, 46, 63, 95, 100, 125 ff, 144, 150, 153, 170 ff, 176, 195, 211, 240, 259, 272, 274, 279, 298, 309, 363, 386, 402
  creation myth, 59-60, 76, 79, 91, 116, 124, 132-3, 244, 254
Balance
  of forces, 289-290
  good as, 87 ff
  and measure, 370
  metaphysical, 87
  produced by man, 288
  and unification, 289
  of universe, 133-4, 288
Beasts as symbol of untamed forces, 212-3
Beauty
  lotus-flower as symbol of, 281
  and order, 289
Becoming, concept of, 83, 86, 114, 140, 227, 241, 292, 349, 351
Beginning, structure of, 72 ff
Behemoth
  and Leviathan as opposites, 178-9
  as mystery of creation, 179-180
Being, meaning of, 386
  the power of meditation, 177 ff
Belief and science, conflict of, 37-8
Bell-wether as symbol of leadership, 142, 155
Benediction, gesture of, 203
Bible
  approaches to the, X
  metaphysics of, 29
  as mythology, X
  origin of, 27
  as philosophy, X
  ways of thinking in, 28
Biological
  and cosmic principles, correspondence of, 128, 264
  renewal, 141
  (*see also*: Correspondence, Energy, Zodiac)
Bird
  as symbol of female principle, 169
  and fish as symbols of polarity, 168
  God as, 71
  as symbol of soul, 168, 274, 357
  as symbol of superior principle, 168
  as symbol of upper part of world, 264
Birth
  lotus as symbol of, 279
  metaphysical, and virginity, 134
  shock of, 356
  of soul, 159
  thunder as symbol of, 79
  water as symbol of, 355
Birthright and blessing, 198
Bisexuality, concept of, 78c ff, 257 ff
Blessing
  biological and psychological, 202 ff
  and birthright, 198
  and cursing, 195 ff
  energy, directed by God and man, 205

  formula for, 202
  functions of, 193 ff
  gesture of, 203
  and hallowing, 308, 316, 326
  and kneeling, 402
  and lightning, 205, 208
  as magnetic force, 204
  and meditation, 203
  and naming, relationship between, 203
  as transfer of forces, 308
Blindness, psychological, 85
Blood and water, correspondence of, 162
Body
  human, and stars, 153
  human, zodiac signs related to, 127
  and soul, 117
Boiling-houses for sacrifices, 339
Book of Life as record of man's wanderings, 154
Borneo, myths of, 182
Brahmanism, concepts of, 211
Bread, manna as spiritual, 278
Breath and wind, correspondence of, 162, 221
Brooding
  bird as symbol of female principle, 169
  God-bird, 398
  precreative stage of, 82
Buddhist concepts, 31, 47, 70, 246, 280-1, 290
Bull, Tauras, The, as symbol of power and sun, 135

Cabala, Concepts of, 29, 33, 46, 50, 91, 111, 126, 146, 151, 153, 160 ff, 219, 226, 259, 261, 294, 300, 317, 347, 353, 367, 370, 403
Calendar System, 126
Candlestick as symbol of almond tree, 272
Capricornus as symbol of stars, 133
Catholic doctrine, 38 ff, 367, 374
Cattle
  domestication of, 211
  symbol of tamed forces, 212-3
  symbol of wanderer, 211
Celestial
  alphabet, 151
  army, 293
  forces, development of, 148
Center
  the Holy as, 345
  of organism, soul as, 170
  of universe, earth as, 170
Ceremonies, mystery of, 362
Chaos
  creeping creatures as symbol of, 117-8
  fear of, 263
  vs. law, 119
  monster of, 79
  primeval, 75 ff
  wisdom vs., 371
Cherub
  serpent as, 98
  symbol of volcanic forces, 340
  and world-mountain, 98
Chewing the cud, symbolic significance of, 117
Child
  soul compared with, 357-8
  star as symbol of, 149
Chinese
  concepts, 29, 38, 118, 126, 130, 140, 160, 162 ff, 171, 182, 236, 245, 260, 279, 299, 314, 351, 357
  world-age, 130
  choice and freedom, 40, 375
Christ
  as mediator between earthly and heavenly processes, 375
  symbol of soul-child, 357
Christian cross, symbolism of, 47
Christian church, interpretation by fathers of, 33
Christmas tree of light, 272
Circle, concept of, 309
Circumcision
  concept of, 206, 307
  and covenant, 206
  of heart, 307
  and rainbow, 206
Civilizations, comparative study of, X
Cloven-footed, symbolic significance of, 117
Collective associations, 53, 56
Colors
  and alchemy, 279
  as degrees of development, 279
Comparative
  folklore, 55
  study of religions, X, 29, 33
Compass, distribution of points of, 401

Concentration
  and creation, 111
  of earth, 112
  of energy in spark of lightning, 111
  of the Holy, 321, 329, 330 (*see also* Holy)
  of lava into earth, 111
  and rest, 308
  of waters, 111-2, 115
Configuration
  of associations, 54
  vs. confusion, 119
  and conjuration, 128
  considered to be changeable, 154
  dust as symbol of, 234, 236
  of energy, 205, 207-8
  law of, 117, 119
  magnetic, 238
  and man, 241
  mind as function of, 246
  into pattern, 243
  and prediction, 128
  principle of, 117
  of reality by dreams, 311
Confucius, sign of, 162
Confusion
  vs. configuration, 119
  pre-creative stage of, 117
Conjuration
  and configuration, 127
  rod as symbol of, 276
  seven as number of, 297
Consciousness, unifiying of, 50
Contradictions
  apparent, 78, 94, 216
  in Biblical concepts, 215
  dissolution of, X
Contradictory statements of God, 36-7
Control
  concept of, 370
  dynamic, 370
  measure as symbol of, 370
Cord
  of life, 47
  umbilical, 47
Correspondence
  concept of, 170, 177, 183, 223, 225 ff, 304, 372, 404
  law of, 338, 340
  man as God's, 224-5
Cosmos and individual, 44
Cosmic
  alchemy, 114
  and biological principles, correspondence of, 128
  energies, concept of, 124-5, 264
  journey, man's, 154 ff
  justice, 404
  law, 375
  model, luminaries as, 146
  periods, 129
  and religious parallels, 149
  and social parallels, 149
  symbol, art as, 152
  symbol, fruit and flower as, 278 ff
Cosmogony
  Babylonian, 66
  Egyptian, 66
  Greek-Orphic, 65
  Hindu, 112
  Indian, 84
  Mongolian, 112
Covenant
  and circumcision, 206
  hand as symbol of, 354-5
  and renewal, 295
  Sabbath as symbol of, 296
Cow, sacred, 211
Crab, symbol of water and backward movement, 135
Crater of world-volcano, 100, 312
Creation
  and concentration, 111
  and destruction, polarity of, 66
  and destruction, rod as symbol of, 276
  and dream, 66, 105 ff
  dynamics of, 81 ff
  of earth, 111
  and laws, 56
  of man, three stages of, 71
  myth, Babylonian, 59-60
  myth, Egyptian, 59, 222
  myth, Hindu, 67
  process of, 71
  purpose of, 242
  and sleep, 66-7
  of soul, 194
  stages of, 193
  and thought, 70
  and trance, 69
Creative
  act of seeing, 83 ff
  force, dust as symbol of, 234-5
  force, God as, 60
  force, saliva as symbol of, 158

  force of the unconscious, 267
  force, water as, 158-9
  power of eye, 84 ff
  processes, development of, 82, 92
Creeping animals
  as symbol of chaotic trends, 213
  as symbol of lower forces, 212
Crescent moon, horns related to, 210
Criticism, Bible, 33 ff
Crystallization
  of cosmic force, fruit and flower as, 277 ff
  of images, dream as, 311
  north, as region of, 155
Cult
  animal, 211
  Orphic, 211
  plant, 281
Culture
  analysis, X
  patterns of, 42
  and society, 42
  and values, IX
Cultures, world-mountain in various, 96-7
Curdling
  of milk-ocean into earth, 112
  of water, 400-1
Curse, concept of, 81
Cursing and blessing, 194
  changeable energy of, 205
Cycle of existence, 382
Cyclic aspect of story of creation, 307 ff

Dance, concept of, 366, 411
Danger
  concept of, 297 ff
  related to eating, 283
  of Holy, 322, 409
  moon as symbol of, 144
  seven as symbol of, 298
Darkness
  moon as light in, 319
  and mystery, 364
  and underworld, 183
Day, length of God's, 93, 131 ff
Death
  concept of, 381 ff
  dust as symbol of, 234
  and ecstasy, 50
  fear related to, 263
  hunter as symbol of, 369
  life after, 385
  and life, sun as symbol of, 141
  monster of, 180 ff
  and perfection, 381, 385
  as punishment, 382
  and resurrection, 383
  and sin, 382
  as transition, 383
  water as symbol of, 104
Decision, freedom of, 240-1
Demon, animals as, 211
Descent
  mystical, 50
  of soul, 360
  into underworld, 363
Description and interpretation, IX, 35 ff
Design
  and magnet, 240-1
  of potential reality, 240-1
Destination
  of animals, 394
  of world, 395
Destiny, man mastering, 198
Destruction
  and creation, polarity of, 66
  eye's power of, 83
  of individuality, 381
  leviathan and, 179
  rod as symbol of, 276
  water as symbol of, 104
Destructive
  dust as, 234
  forces of unconscious, 267
  God as, 60, 326
  the Holy as, 325, 334
  reaction of God, jealousy as, 326
  sun as, 268
  water as, 158
Development
  processes of, 209, 385 ff
  tree as symbol of, 116
Devil, 240
  concept of, 376
  serpent, symbol of, 172
  and temptation, 240
Diamond, 235
Dietary laws, 117
Differentiation, division and, 90 ff
Direction
  as function of mind, 246
  law of, 200
Directions, four, of man's energy, 264 ff
Disk, earth as, 94

Dispersion, male principle of, 261
Dissolution of contradictions, X
Distillation of the Holy, 324
Disturbances of the Holy, 323
Divine duality, concept of, 62
Division and differentiation, 90 ff
Document
  Elohistic, 35
  Jahwistic, 35
  Priestly, 35
Domestication of cattle, 210
Dominion
  concept of, 242 ff
  degrees of, 247-8
  dynamic concept of, 246, 405
  of reason, 246
Dragon
  kingdom of, 183
  monster as, 170
Dread and temple, 339
Dream
  analysis, 53
  and associations, 50, 53
  configuration of reality by, 311
  and creation, 67, 106, 310-11
  as crystallization of images, 311
  and God, 310-11
  interpretation, 153
  language of, 31
  and mysticism, 50
  precreative stage of, 82
  psychology of, 311
  and reality, 67, 71, 310
  and religion, 52
  symbolic thought in, 31
  and wisdom, 311
  world as, 31, 310-11
Drives
  animals as symbol of, 357
  Rahab, symbol of, 176
Drug
  golden, 357
  and invocation, 329
Dual
  aspects, 253
  manifestations of God, 257
Duality
  disappearance of, 314
  of Elohim, 350-3
  of God, 61, 91, 213-4
  of heaven, 66
  and polarity, 166
  psychic, 164-5
  in soul, 371
  and tree of knowledge, 276
  twins as symbol of, 135
  water as symbol of, 104
Dust
  and alchemy, 383
  symbol of creative force, 234
  as symbol of death, 234
  as destructive, 234
  as dynamic, 383
  as symbol of energy, 383
  of gold, 231, 235, 383
  related to magnet, 235
  as symbol of order and configuration, 234-6
Dynamic
  approach, 313
  concept of dominion, 246
  concept of reality, 46
  control, 370
  dust as, 383
  potentiality vs. static rigidity, 140
  process of perfection, 291-2
  process of transformation, 372
  reaction of God, 187
  transformation, 154
Dynamics
  concept of, 293, 352
  of creation, 81, 90

Eagle, God as, 169
Earth
  alchemistic aspect of, 114, 384
  as center of universe, 170
  creation of, 111
  development of, 392
  as a disk, 94
  in empty space, 95
  lava curdled into, 111
  man as symbol of, 245
  melting process of, 113-4
  origin of, 390
  transformations of, 112-4
  as volcanic glow, 231
  womb of, 101
Earthly
  heavenly parallelism, 226
  law of species, 265
East
  symbol of eternal wander, 154-5
  symbol of future, 154
  as origin of man, 154
  and Paradise, 154

  as symbol of potentiality, 264
  as origin of sun, 154
Easter Island, concepts of, 167
Eating
  and anti-confusion laws, 116 ff
  and consumation of energy, 283
  related to danger, 283
Ecstasy
  and anxiety, 332
  and death, 50
  and reality, 50
Eden (*see* Paradise)
Effectiveness
  of blessing and cursing, 201
  degrees of, 200
  law of, 201 ff
Egyptian
  concepts, 27, 43, 47, 84, 123, 126, 135, 141, 166-9, 194, 211, 226, 238, 245-7, 273, 289, 309, 363, 364, 369, 385, 399, 410
  creation myth, X, 28, 35, 46, 59, 63-5, 87, 125, 129-30, 222
Electrical energy, 340 ff, (*see* Energy)
Elohim
  and duality, 67, 350, 353
  as force of judgment, 410
  God of lightning, 79-80
  meaning of name, 60
  as multiplicity in unity, 353
Elohistic Document, 35, 348
Embryonic development, moon as symbol of, 81
Emotion
  animals as symbol of, 357
  and the Holy, 323
  concept of, 243, 246
  vs. reason, 243, 247, 371
Energy
  absorption of, 267 ff
  of blessing and cursing, 201
  concept in Bible and modern physics, 124, 264, 410
  configuration of, 153
  direction of, 200
  dust as symbol of, 384
  dynamics of, 255
  electrical, 340 ff
  fields of, 126 ff, 140
  fire as, 290
  food as, 283
  the four directions of, 264 ff
  God as, 219 ff, 229
  hallowing as transfer of, 316, 347
  the Holy as, 308, 330, 334, 346
  invocation of, 194
  male-female, 161
  network of, 139
  pattern, 127, 139, 204-5
  physical and metaphysical, 333
  plants as symbol of, 268
  potential, 199, 347
  priest as agent of, 338
  and sacrifice, 305-7
  serpent as symbol of, 384
  temple as house of, 339 ff, 346
  transfer of, 193 ff, 220, 237, 316, 346
  use of, 198
  vital, herbs as symbol of, 269-70
Equality vs. hierarchy, 120
Equinoxes, precession of, 129
Esoteric knowledge, 218
Eternity, tree as symbol of, 271
Ethics
  in the Bible, 37, 52, 287 ff, 368 ff
  evolution of, 368
  lunar, 144-5
  of Old Testament, 368 ff
  postulates of, 52, 144-5, 368 ff
  solar, 144
  story of creation as foundation of, 368 ff
Etruscan mythology, 80
European folklore, 84
Evening as state of fusion, 92 (*see* Morning)
Evil Eye, 84
Evolution
  of ethics, 368 ff
  of God, 43
  values, 43
Explosion
  of energy, 338
  of Holy Ark, 333
  of holy incense, 332
  of holy water, 329 ff
  of oil, 329 ff, 339
  volcano, mountain of, 331
Eye
  creative power of, 83 ff, 399
  Evil, 84
  magic, 83
  of monster, 84
Eyes closed as symbol of withdrawal, 363

Faith
  and grace, 371
  the Holy as, 329
  vs. reason, 216, 370
Fall, man's, 166
Fat of sacrifice, 336 ff
Fatalism, 255
Fate, monster of, 188-9
Fear
  of chaos, 263
  concept of, 263, 328
  of creature, 262-3
  of death, 263
  of God, 263
  of the Holy, 328, 339
  and insecurity, 263
  of the law, 263
  and love, 263
  metaphysical, 332
  of monster, 263
  and purification, 263
  and wisdom, 263
Female principle
  brooding as symbol of, 169
  in Cabala, 261
  in God, 70
  heaven as, 245
  law as, 261
  limitation as, 261
  milk as, 117
  moon as, 141, 149
  of spirit, 161, 245
  tree as, 273 ff, 279, 407
  wisdom as, 244
  Yin as, 244
Female (*see also* Male-Female)
Fertilizing, lightning as symbol of, 79
Fire
  alchemistic, 384
  and ashes, 337-8
  as energy, 290
  as foundation material, 233
  and God, 319
  the Holy as, 319, 329
  and ice, fusion of, 77
  symbol of purification, 319
  volcanic, 81
  and world-mountain, 100
Fire-drill as symbol of male organ, 273
First-born, significance of, 197
Fish
  and bird, symbols of polarity, 167
  and bird, symbols of soul, 167
  symbol of inferior principle, 167
  symbol of male principle, 169
  symbol of underworld, 211, 264
  symbol of world-foundation, 132-3
Fisherman, God as, 168
Fixation of energy, 206-7
Floods, world founded upon, 104
Flower
  symbol of beauty, 280-1
  symbol of cosmic force, 278 ff
  of heaven, lightning as, 281
  of imagination, 357
  and meditation, 279-80
  symbol of soul, 279, 281, 357
Folklore (*see* Mythology)
Food as energy, 283
Formula
  for blessing, 202
  name as, 349, 374
  of number, 294-5
  symbolic, 51, 57, 301
Foundation of ethics, story of creation as, 368
Foundation material of the world, 74, 79, 223, 233
Freedom
  vs. limitation, 120
  man's, in New Testament, 119-20
  wild animals as symbol of, 212-3
  of will, 40, 240, 374-5
Freethinkers, 37
Fruit
  symbol of cosmic force, 277 ff
  mystical, 278

Garden of Eden (*see* Paradise)
Garments
  of priests, 343
  as symbol of soul's protection, 359
Gases, volcanic, 332
Genealogy
  determined by world age, 129 ff
  and development, 349
Gestalt psychology, 42
Gesture
  of benediction, 203
  of blessing, 203
  of oath, 207
Gnostics, 237
Goat, mythical, Capricornus, 133
God
  anthropomorphic conception of, 32, 40, 46, 214 ff, 221-2

  - apprehension of, 40
  - aura of light of, 317
  - bird as symbol of, 60, 63 ff, 71, 168
  - change of name for, 290
  - contradictory statements of, 36-7, 215
  - as creative and destructive, 60
  - creative act of seeing of, 89
  - creative act of speaking of, 89, 399
  - creating man, three stages of, 71
  - described paradoxically, 230
  - development of, 80-1, 216, 349
  - and dream, 310-1
  - duality of, 91, 213-4, 257
  - dynamic reaction of, 187
  - as eagle, 169
  - as Elohim and Jehovah, 352 ff
  - energetic concept of structure of, 219, 229, 403
  - evolution of, 43
  - eye of, 85 ff
  - fear of, 263
  - and fire, 319
  - as fisherman, 168
  - as forces of nature, 215
  - and the Holy, 320 ff
  - Holy Dove as spirit of, 63
  - immanence of, 217-8
  - irrationality of, in New Testament, 373
  - King as correspondence of, 226
  - length of day of, 130 ff
  - light of, 146
  - of lightning, 78, 80
  - male and female principle in, 70
  - and man, blessing energy directed by, 204
  - and man, correspondence of, 224-5
  - man's likeness to, 228-9
  - and man, metaphysical contact of, 218-9
  - man reasoning with, 255
  - and man, reciprocal relationship between, 204, 372-3, 405-6
  - man as shadow of, 222
  - meditation of, 313, 350
  - names of, as transformations, 348-9
  - north as region of, 155
  - number of his creative activities, 300
  - oneness of, 218-9
  - perception of, 31, 103
  - polarity of, 59 ff, 229
  - prohibition against making images of, 403
  - rationality of, in Old Testament, 373
  - and reality, 43 ff
  - reasoning with man, 255
  - rest of, 307
  - shadow of, 227
  - as shepherd, 211
  - as source of holiness, 320
  - and spheres, 353
  - spirit of, 61 ff, 219
  - structure of, 60
  - struggle of, 293
  - subjection to, 263
  - sun-symbolism of, 141
  - swearing hand of, 354
  - throne of, 46
  - transformation of, 395
  - tripartite aspect of his development, 352
  - variations in name of, 356
- Gold
  - dust of, 232, 235, 383
  - as symbol of perfection, 235
  - as symbol of sun-energy, 279
- Golden
  - drug, 235, 357
  - flower, 279, 357
  - nut, 276
- Good
  - as balance, 86 ff
  - concept of, 287-8
- Gourd as symbol of existence, 187
- Government, metaphysical, 145
- Grace
  - and faith, 371
  - vs. law, 373
  - and mercy, 261
- Grass
  - as symbol of primitive life-stuff, 116
  - as symbol of transitoriness, 116
- Greek
  - Bible, 30
  - concepts, 70, 124, 127, 151, 161, 163, 239, 289, 332, 353, 363 ff, 384-5, 407
  - cosmogony, 28, 65, 72, 80, 299
  - and Hebrew concepts, similarities of, 87, 116
  - mysteries, 363-4, 384
- Growth, tree, as symbol of, 275, 277
- Guarantee, hand as symbol of, 355
- Guiding image for man, woman as, 149

Hair, holy energy as concentrated in, 318
Hallowing
  and blessing, 307, 316, 326
  as climax of creation, 316
  as energy potential, 347
  and sanctification, 320-1
Halo as aura of light, 317
Hand
  and act of healing, 199
  as symbol of covenant, 354
  God's swearing, 354
  as symbol of guarantee, 354
  and lightning, 79, 131, 197
  open and closed, 205
  as symbol of polar energy, 197
  as symbol of union, 354
Harmony with world law, 205
Hassidim, 29, 38, 403
Healing
  through hands, 199
  magnetic, 237
  serpent as symbol of, 174
  through sun, 269
Heart
  circumcision of, 307
  sacrifice of, 307
Heaven
  as book, 153
  as dome, 94 ff
  duality of, 66
  and earth, parallelism of, 228
  four directions of, 138
  hieroglyphics of, 151-2
  host of, 293
  Kingdom of, 313
  law of, 265
  lightning as flower of, 281
  spheres of, 64, 67
  structure of, 94
  and underworld, life as struggle between, 189
  woman as symbol of, 245
  and world-egg, 63 ff, 94
Hebrew
  language, 31, 34
  world-age, 130
Herb
  energetic power of, 269
  as symbol of fullness of life, 116
  magic, 281, 407
  as symbol of male principle, 279
  symbol of polarity, 276
  symbol of transitoriness, 270
  symbol of vital force, 269-70, 278-9
Hermes Trismegistus, 226
Hierarchy
  of angels, 293
  vs. equality, 119
  of light, 319
  of metaphysical principles, 146
  and rule, 145-6
  in social system, 218
  of values, 254
Hieroglyphics
  and astrology, 153
  as diagrams of world-constellations, 153
  heavenly, 152
  and oracle, 153
Hindu
  concepts, 29, 64, 129, 146, 179, 194, 203, 260, 272, 279, 289, 312, 314, 350, 353, 399, 402, 408
  cosmogony, 80, 84
  creation myth, 67, 112
  world-age, 130
Historical approach, X
History
  astronomical-astrological scheme of ancient, 131
  and Bible criticism, 34
  of Biblical books, 30
  tribal, 52
Holiness
  and awe, 339
  degrees of, 320
  and fear, 339
  God as source of, 320
  and impurity, 326
  and jealousy, 339
  as light and noise, 318
  affected by physiological and emotional states, 323
  priest as guardian of, 324
  and sex, 323
Holy
  the, as center, 345
  the, concept of, 316 ff, 408
  the, as creative, 327
  the, dangers of, 322, 332-3
  the, as destructive, 326, 334
  the distillation of, 324
  the, disturbances of, 323
  the, and electricity, 334

  energy, concentration of, 321, 329
  energy, containers of, 321
  energy and hair, 318
  energy, priest as agent of, 338, 343-4
  energy, temple as house of, 339
  the, as faith, 329
  the, fear as basic reaction to, 328
  the, as final aspect of world, 316
  the, as fire, 319, 330
  the, Garden of Eden as symbol of, 322
  incense, explosion of, 330, 332
  the, and intensity, 323
  the, as light, 317 ff
  the, and lightning, 322, 329
  the, and meditation, 329
  the, and moon, 329
  the, polarity of, 326, 329, 346
  the, as protection, 329
  the, as psychological force, 327
  the, receptacle of, 320
  the, and rest, 329
  the, and sacrifice, 336
  the, and sanctification, 330
  the, and soul, 329, 346
  the, as taboo, 322, 329, 333
  the, and temple, 329
  the, transfer of, 320 ff, 409
  the, transformation of, 324
  the, and volcano, 322, 329
  water, explosion of, 329 ff
  the, as wonder, 328
  the, as world-energy, 308
Holy Dove, 63, 167, 169
Holy Spirit, 317-8
Hopi Indians, concepts of, 404
Horns
  on altar, 345
  related to crescent moon, 211
  as symbol of strength, 135
Host of heaven, 293
Hunter as symbol of death, 369
Hypnosis
  in Egypt and in the Bible, 50, 69, 83
  and invocations, 330
  and prophecy, 332

Ice
  and fire, fusion of, 77
  region of, 99
I Ching, 162, 260, 351
Illusion
  concept of, 223
  lightning flash as symbol of, 223
  Maya, veil of, 223
  shadow as symbol of, 222, 224, 228, 240
Image
  as archetype, 228
  as symbol of potential reality, 228
  as reflection of actual object, 224
  as reflection of object to be made, 224-5
  as shadow, 222, 224
Imagination
  and action, 83
  and reality, 67, 81, 92
Immanence, God's, 217 ff
Immortality
  lotus as symbol of, 279
  and mysteries, 365-6
  pearl of, 359
  plant of, 406
  of soul, 386
  tree as symbol of, 271
Impurity and holiness, 326
Incense, holy, 330, 332
Incomprehensibility
  concept of, 187, 216
  and law, 187
Individual and cosmos, 44
Individuality, destruction of, 381
Individuation
  mystical, 51
  process of, 314
  of soul, 314
Indo-Chinese mythology, 100
Inferior principle, fish as symbol of, 167
Iniquity, concept of, 86
Initiation
  and mystery, 364
  in New Guinea, 185
Inner
  light, 364
  world, mysteries representing, 363
Insecurity
  and fear, 263
  ocean as symbol of, 105
Intensity and the Holy, 323
Intercultural validation of concepts, 55
Interpretation
  allegoric, 32, 46, 51, 53

  - by fathers of Christian Church, 33
  - literal, 46, 53
  - mystical, 46-47, 51, 53, 398
  - psychoanalytic, 55
  - of reality, IX
  - traditional, of man's likeness to God, 228
  - and translation, 32
  - symbolic of world, 31, 45

Intuition as creative force of the Holy, 327

Invocations
  - and drugs, 330
  - of energy, 194
  - and hypnotic techniques, 330
  - of polar forces, 194 ff

Iranian mythology, 211

Irish concepts, 200

Iroquoian Indians, concepts of, 408

Irrationality
  - and faith, 216
  - God's, in New Testament, 373
  - Leviathan as symbol of, 175-6, 356
  - male principle of, 261
  - serpent as symbol of, 385
  - struggle with, 385
  - of world, 216

Jahwe (*see* Jehovah)

Jahwistic Document, 35, 48

Janus face, 61

Japanese
  - concepts, 400
  - cosmogony, 112

Jealousy
  - as destructive reaction of God, 327
  - and holiness, 339

Jehovah
  - as force of pity, 410
  - God as Elohim and, 352 ff
  - meaning of name, 353
  - oneness of, 351, 353-4
  - taboo related to his name, 353

Jehovah-Elohim, union of principles, 350

Jewel
  - as symbol of Hebrew tribes, 235
  - as symbol of perfection, 114
  - tree, 407

Judaism
  - ethics of, 368
  - mysticism in, 29, 48, 50
  - rabbinical, 46

Judgment
  - day of, 106, 113
  - Elohim as force of, 410

Justice, cosmic, 404

King as correspondence of God, 226

Kneeling
  - and blessing, 402
  - as symbol of lightning, 402

Knowledge, tree of, 268, 271, 276

Koran, 374

Kosher laws, 117

Language
  - of dream, 31
  - Egyptian, 28
  - Hebrew, 31, 34
  - metaphorical, 39
  - symbolic, 56

Latin
  - language, 71-2
  - Vulgata, 55, 74, 131, 159

Lava transformed into earth, 111

Lawlessness of underworld, 265

Laws
  - and accidents, 366
  - of anti-confusion, 166 ff
  - Bible, book of, 52
  - vs. chaos, 119
  - of configuration, 117-8
  - of conjuring energy, 199
  - cosmic, 375
  - and creation, 57
  - of direction, 200
  - of effect, 201 ff
  - and fear, 263
  - vs. grace, 373
  - of incomprehensible, 187
  - inner, 119
  - Kosher, 117
  - and limitation, female principle of, 261
  - man-made, 119
  - and mind, 119
  - Old-Testamentary, 119
  - pars pro toto, 321
  - and reason, 371
  - of Sabbath, 305
  - of species, 119
  - and Torah, 119
  - of transfer, 204
  - of transformation, 187, 386
  - of universal reciprocity, 404

  written and oral, 33
Leaves of lotus as symbol of world-spheres, 280
Left-hand and right-hand energy, 196 ff
Leprosy, 117
Letters, symbolism of, 50, 151, 203
Leviathan
  and Behemoth as opposites, 178
  and irrationality, 175 ff
  and Messiah, 402
  as symbol of metaphysical terror, 176
  the monster, 175 ff, 188
  as mystery of destruction, 179
  and resurrection, 402
  the serpent, 175 ff
Life
  and death, seen as symbol of, 141
  Egyptian sign of, 47
  force, sun as symbol of, 81
  herb and plant as symbol of, 116
  water, as symbol of, 105
Light
  Christmas tree of, 272
  in darkness, moon as symbol of, 319
  development of, 391
  first, as lightning, 77 ff
  functions of, 123
  God's, 146
  halo as aura of, 317
  the Holy as, 317 ff, 330
  inner, 364
  and lightning, rain as symbol of, 132
  as luminaries, 123
  origin of, 389
  as symbol of perfection, 319
  as symbol of sperm, 79
  spheres of, 146
  structure of, 122 ff
  sun, moon and stars, as manifestations of, 123
  symbolic hierarchy of, 319
Lightning
  ancient gods of, 80
  and blessing, 206-7
  Elohim, god of, 80
  as symbol of fertility, 79, 111
  first light as, 77 ff
  as symbol of God's magnetic rod, 238
  and hands, 79, 131, 197
  and the Holy, 322, 329
  kneeling as symbol of, 402
  as symbol of male principle, 407
  and mysterium, 81
  and patterning, 88
  rain as symbol of, 132
  serpent as symbol of, 173
  and smoke, 281
  spark of, concentration of energy in, 111
  as symbol of spark of life, 79
  and thunder, 318
  as time-interval, 91
  and tree, 407
  and world-egg, 80
  world steered by, 343
Likeness
  concept of, 228
  and correspondence, 227
  to God, traditional interpretations of man's, 228
  as model or pattern, 223-4
Lily, 279
Limitation
  concept of, 370
  vs. freedom, 120
  Garden of Eden as symbol of, 370
  and law, female principle of, 261
  and protection, 370
  as symbol of North, 264
Linguistic Bible criticism, 34
Lion as symbol of strength, 134
Literal
  interpretation, 46, 52
  meaning of Scriptures, 40
Literary Bible criticism, 34
Lotus
  as symbol of beauty, 280
  -flower, 280
  as flower of soul, 281
  as symbol of immortality, 280
  leaves of, as symbol of world-spheres, 280
  as symbol of purity, 280
  and sun, 280
  related to water, 280
Lotus-tree as symbol of world-soul, 179
Love and fear, 263
Lower and upper principles, 244
Luminaries
  as cosmic model, 146
  functions of, 140

  as symbol of magic conjuration, 124
  personification of, 141
  as signs determining future, 124
  as symbol of world-energy, 146
Lunacy and moon, 124
Lunar
  concept, 141 ff
  conception of world, 145
  ethics, 144
  mythology of ancient Hebrews, 143
  and solar man, 144
  and solar principles of soul, 357
Lutheran theology, 406

Macrocosm
  and microcosm, 44, 47, 57, 173, 223, 265, 327, 377
  zodiac system as symbol of, 264
Magic
  ancient concept of, 124
  Babylonian, 28
  Egyptian, 28
  eye, 83
  herbs, 282, 407
  the Holy as, 328
  name, 349, 410
  plant symbolism, 270
Magnetic
  configuration, 237, 240
  dust, 236
  energy, transfer of, 237
  figures, 237
  force, blessing energy as, 203
  healings, 237
  induction, 239
  man, 235 ff
  rod, 239
  stone, 236
Male-female
  Behemoth and Leviathan as symbols of, 178
  changes in concepts of, 259
  energy patterns, 161
  numbers, 299
  principle of the soul, 159-60
  principles, union of, 76
  as psychological characteristics, 259
Male organ, fire-drill as symbol of, 273
Male principle
  in Cabala, 261
  of dispersion, 261
  fish as symbol of, 169
  herb as symbol of, 279
  irrationality as symbol of, 261
  lightning as symbol of, 407
  meat as symbol of, 117
  mercy and grace as symbol of, 261
  sun as symbol of, 149
  vitality as symbol of, 161, 244
  water as symbol of, 407
  Yang as symbol of, 244
Man as symbol of earth, 244
Mandrake, symbolic significance of, 269
Manna
  concept, 89, 165, 200, 204, 220, 237, 333, 403, 408, 411
  moon as symbol of, 278, 318, 345
  as symbol of mysterious force, 278
  as spiritual bread, 278
Matriarchate
  Israel as, 244
  to patriarchate, change from, 259
Maya
  irrational element of the world, 216
  veil of illusion, 222
Mayan concepts, 103, 172, 185, 194
Measure
  and balance, 370
  as symbol of control, 370
  womb as symbol of, 260
Medicine, Babylonian, 28
Meditation
  Behemoth as symbol of, 178
  and blessing, 203
  concept of, 378-9
  flower as symbol of, 279
  goal of, 325
  God in, 313, 350
  and the Holy, 329
  precreative, stage of, 82
  and rebirth, 366
  and rest, 311 ff
  Sabbath and, 303 ff
  techniques of, 312, 346, 364-5
Melanesian concepts, 200
Melting
  pot, world-mountain as, 113
  process of earth, 113-4
  process of man's soul, 114
Mercy and grace, symbol of male principle, 261
Merkabah-mysticism, 46
Messiah and Leviathan, 402
Metaphorical language, 39

Metaphysical
  balance, 86
  birth, virginity and, 134
  contact of God and man, 218
  energy-transfer, 220
  fears, 103, 332
  forces in the individual, 148 ff, 373
  government, 146
  and physical energy, 29, 334
  as physical of higher order, 219
  processes, animals as symbols of, 211
  processes, control of, 334
  processes, hierarchy of, 146
  processes, paradox and, 217
  processes, tree as symbol of, 272, 276
  realism, 119, 219
  secret, 364-5
  terror, Leviathan as symbol of, 176
  wanderer, 167
Metaphysics
  Aristotelian, 29
  Biblical, 29
  scientific, 338
Metapsychology in Bible research, 45, 52 ff
Method of Bible analysis, 54
Mexican concepts (*see* Aztecs)
Microfilm
  and macrocosm, 44, 47, 57, 173, 221, 265, 327, 377
  zodiac system as symbol of, 263
Migration of symbols, 33
Milk
  as symbol of female principle, 117
  ocean, concept of, 112
Mind
  dominion of, 242 ff
  and law, 119
Misinterpretation of archaic concepts, 217-8
Mistakes, punishment of, 36
Mohammedan concepts, 404
Mongolian cosmogony, 112
Monotheism
  concept of, 376
  and polytheism, 353
Monster
  of chaos, 79
  of death, 181
  as dragon, 171
  eyes of, 82
  of fate, 187
  fear of, 263
  as symbol of four directions, 170, 180
  of irrationality, 359
  Leviathan, 175 ff
  and man, 180
  primeval, 172
  as symbol of rebirth, 185 ff
  as serpent, 172, 385
  and soul, 158 ff, 181, 188
  and underworld, 183
  as symbol of the unknown, 185
  and worm, 181
Moon
  crescent, horns released to, 211
  -cult, nomadic, 144
  cult of the Terahites, 142
  cycle, 128
  and the Holy, 329
  and manna, 278, 319
  and mystery, 362
  radiation of, 124
  as symbol of anxiety, 143
  as symbol of danger, 142
  as symbol of embryonic development, 79
  as symbol of female principle, 140, 149
  related to lunacy, 124
  as symbol of man's wanderings, 142, 319
  as symbol of nomads, 144
  as symbol of renewal, 141, 298, 306, 307
  and Sabbath, 306
  and seven, 307
  as symbol of spiritual force, 319
  as symbol of transformation, 141, 279
  tree as symbol of, 275, 279
  related to tides, 124
Morning as symbol of division and differentiation, 92
Mount Ararat, 100
Mount Sinai, 76, 100-1, 131, 219, 319-20
Mountain (*see* World-mountain)
Mouth
  closed, as symbol of secret, 364
  creation by means of, 398
Multiplicity in unity, Elohim as, 352
Mysteries
  goal of, 364
  Greek, 363-4

  and immortality, 364
  as symbol of representation of inner world, 364
Mysterium tremendum, 327, 338
Mystery
  and allegory, 366
  -ceremonies, 362
  cults of Egypt and Babylonia, 46, 363
  dances, 366
  and darkness, 364
  drama, 360
  and immortality, 366
  and initiation, 364
  and lightning, 81
  meaning of, 362
  and moon, 362
  and night, 362
  psychological implications of, 362 ff
  story of creation as, 362 ff
Mystical
  ascent and descent, 50
  experience, 52
  forest, 278
  individuation, 51
  interpretation, 33, 46-7, 51 ff, 398
  participation, 43
  union, 51-2
Mysticism
  Buddhist, 47
  and dreams, 50
  Egyptian, 28-29
  Jewish, 29, 48, 76
  Merkabah, 46
Myth
  of creation, Babylonian, 59, 60, 80
  of creation, Egyptian, 59
  of creation, Hindu, 67
Mythical
  goat, capricornus, 133
  history, 129 ff
  world-ages, 134
Mythology
  Asiatic, 76
  Aztec, 185
  Babylonian, 27, 63, 95, 100, 125, 143
  Bible as, IX
  Egyptian, 28, 64, 87, 125, 222
  Greek, 87
  Hebrew, 76, 87
  Hindu, 63
  Indo-Chinese, 100
  Iranian, 211
  lunar, 143
  Orphic, 73
  Persian, 141
  solar, 143

Nail
  as symbol of security, 354
  as symbol of singularity, 354
Name
  related to blessing, 203
  as formula, 91, 349, 374
  of God related to his transformation, 35, 290, 349-50
  of Jehovah taboo of, 353
  magic, 349, 410
  significance of, 91, 115, 203, 230, 242, 349, 410
National and personal reality, 44
Natural and spiritual phenomena, parallelism of, 349
Nature
  God conceived as forces of, 215
  and soul, 221
  unity of, 365
Navel-symbolism, 47
Network energetic, 140
Neurotic patterns, 41
New Guinea, concepts of, 185
New Moon
  symbol of renewal, 143
  and Sabbath, 306
New Testament
  concepts of, 31, 54, 63, 67, 70, 77, 113, 134, 141, 153, 161-2, 165, 168, 170, 174, 180, 196, 199, 219, 221, 235, 238, 253, 263, 272, 278, 291, 295, 297, 307, 310-1, 313, 319-20, 321, 323, 325, 327, 346, 350, 352, 356, 365, 367, 371, 374, 376, 377-8, 380 ff, 406
  man's freedom in, 119
  vs. Old Testament, 114, 120
Night and mystery, 362
Noise, holiness appearing as light and, 318
Nomadic
  concept, strength as, 374
  moon cult, 143
Non-resistance, ideology of, 253, 255-6
North
  as region of crystallization, 155
  as region of God, 155
  as symbol of limitation, 264

as region of nothingness and emptiness, 155
Number
  concept related to astrological system, 294
  formulas of, 294, 295
  of God's creative activities, 300
  male-female, 299
  and periods of creation, 299 ff
  of renewal, seven as, 303
Numbering, forbidding of, 292
Numerical proportions, 294
Nut, golden, 276

Oath
  gesture of, 207
  rainbow as symbol of, 296
  seven as symbol of, 298
  (*see also* Swearing)
Objective and subjective reality, 44
Ocean as symbol of insecurity and anxiety, 104
Oil, explosive, 329 ff, 339
Old Testament as sealed book, 40
Oldest manuscript of Genesis, 395
Oneness, God's, 218, 351, 353-4
Opposite forces as dynamics of creation, 91
Opposites
  in God, 91
  Leviathan and Behemoth as, 178
  and polarity, 167
  union of, 164 ff
Oracle and hieroglyphics, 153
Order
  and beauty, 289
  and configuration, dust as symbol of, 234, 236
Organism, soul as center of, 170
Origin
  of Bible, 27
  of creation story, 30
Ornaments on pillars of temple, 279
Orphic
  cults, 211
  mythology, 73
Oven, volcano as symbol of alchemistic, 384

Pantheistic implications, 217-8
Parable
  concept of, 31, 145, 227
  and symbolism, 70
Paradise
  at crater of world-volcano, 322
  location of, 97 ff
  man as custodian of, 375
  as symbol of limitation, 370
Paradox
  in Biblical thought, 32, 57, 78
  God as, 215, 230
  and metaphysical processes, 217
Parallelism
  heavenly-earthly, 226
  of spiritual and natural phenomena, 349
Parallels
  between Babylonian myths and Hebrew Genesis, 27
  between Egyptians and Hebrews, 27
Parsprototo law, 321
Passivity vs. activity, 406
Passover, 307
Pattern
  configuration into, 243
  likeness as, 223-4
Patriarchate
  change from matriarchate to, 259
  standards of, 254
Pearl of immortality, 359
Perception of God, 104
Perfection
  concept of, 291, 379 ff
  death as, 381, 386
  as dynamic process, 291-2
  gold as symbol of, 235
  jewel as symbol of, 114
  light as symbol of, 319
  and polarity, 292
  process of, 291-2
Pentateuch, compilation of, 35
Periods and numbers of creation, 299 ff
Persian
  concepts, 29, 141, 166, 259, 289, 407
  creation myth, 172
Personality and astrology, 127, 295 (*see also* Zodiac)
Phallic Symbol
  fish as, 169
  serpent as, 180
  stone as, 398
  world-mountain as, 100
  (*see also* Circumcision)
Philosophy
  of Old Testament, IX, 29, 38, 40
  story of creation as, 148

world-system, 145
Phoenician concepts, 143, 205
Physics
  and metaphysics, 29, 333-4
  modern, and energy-concept in the Bible, 334
Physiological states affecting holiness, 323
Pillars of temple, 279, 342
Pity, Jahweh as force of, 410
Plant
  cult, 282
  as accumulator of sun-energy, 269
  as symbol of energy degrees, 269
  of immortality, 407
  as symbol of life, 116, 269
  symbolism, magic, 270
Plurality, concept of, 60, 256-7, 353
Polarity
  concept of, 194 ff, 215, 292, 341
  and duality, 167
  fish and bird, as symbols of, 167
  of God, 59 ff, 229
  hands as symbols of, 197
  herbs as symbol of, 277
  of the Holy, 326, 329, 346
  invocation of, 195-6
  of male-female functions, 86
  and perfection, 292
  of soul, 216
  of sun, 140
  tree as symbol of, 276
Polynesian concepts, 27, 89, 200, 204, 221, 309, 333, 403, 408, 411
Polytheism and monotheism, 353
Postulates, ethical, XI, 144, 368 ff
Potentiality
  east as a symbol of, 264
  and energy, 199
  and reality, 241
Power
  bull as symbol of, 135
  concept of, 253 ff
Prayer and sacrifice, 307
Precession of equinoxes, 129
Pre-existence of soul, 163
Precreative stage of brooding, 82
Prediction and configuration, 127
Priest
  as agent of holy energy, 338, 343-4
  garments of, 343
  as guardian of alchemistic concept, 334
  as guardian of holiness, 324
Priestly Document, 35
Primeval
  monster, 172
  scenery, 94
Prison
  reality as, 51
  womb as, 103
  world, 102 ff
  world-mountain as, 102
Procreation, water as symbol of, 104
Progression
  and regression, 401
  and stages of creation, 193
  (*see also* Development)
Promethean concept, 253
Prohibition against making images of God, 403 (*see also* Taboo)
Prophecy
  changeability of, 372
  as creative force of the Holy, 327
  and realization, 187
Propositions, numerical, 294
Protection
  the Holy as, 329
  and limitation, 370
  shadow as symbol of, 222
  of soul, garments as symbol of, 359
  tree as symbol of, 273
  womb as symbol of, 260
Proverbs, use of, 227 (*see also:* Allegory, Parable)
Psychic
  duality, 164
  energy, sacrifice of, 307
  tension, Tanin as symbol of, 173
Psychoanalytic interpretation of Biblical concepts, 41, 54
Psychological
  blindness, 84
  characteristics, male-female as, 259 ff
  force, the Holy as, 327
  implications of mystery, 362 ff
  principles, animals as symbol of, 210 ff
  processes, objects of nature as symbols of, 268
  reality, 56, 367
  symbols, zodiac signs as, 137
Psychology
  ancient, 29
  and anthropology, 41-2
  Biblical, 42

- of dreams, 311
- of religion, 41-2
- and theology, 42

Punishment
- death as, 382
- of mistakes, 36

Purgatory during life, 114 (*see also* Melting)

Purification
- fear and, 263
- fire as symbol of, 319
- religious, 211
- sacrifice as, 307

Purity
- lotus as symbol of, 280
- Radiation of sun-energy, 146
- sun as symbol of, 280

Pygmies, concepts of, 172

Rahab, as symbol of sex and drive, 176-7, 188

Rain
- as symbol of light and lightning stroke, 132
- as symbol of sacrifice, 132

Rainbow
- and circumcision, 206
- and God's vow, 206
- as symbol of oath, 206, 295

Raffle as symbol of soul-shaking, 369

Realism
- attitude of, 38
- metaphysical, 119, 219

Reality
- and allegory, 386
- approaches to, 44-5
- Biblical attitude toward, 45
- concept of, 44
- description of, IX
- and dream, 69, 71, 311
- dynamic concept of, 46
- God and, 43
- image as symbol of, 228
- and imagination, 66 ff, 79, 92
- inner and outer, 82
- interpretation of, IX
- personal and national, 44
- prison of, 51
- psychological, 55, 367
- and responsibility, 45
- subjective and objective, 44
- transfiguration of, 45
- withdrawal from, 364

Realization, plan and, 256

Reason
- concept of, 371
- vs. emotion, 243, 246, 370
- vs. faith, 371
- God's, 374
- and law, 370
- principles of, 243

Reasoning of God with man, 255

Rebalance
- of energetic pattern, 118
- and retaliation, 118

Rebirth
- and irrationality, 184
- and meditation, 366
- monster as symbol of, 185 ff
- water as symbol of, 355

Receptacle of the Holy, 320

Reciprocity
- concept of, 226
- between God and man, 372
- law of universal, 404
- and responsibility, 372

Regions
- of fire, 100
- of ice, 99
- of the world, 75

Regression and progression, 401

Religion
- comparative, 28
- and dream, 52
- meaning of word, 47, 366
- psychology of, 42
- and society, 42

Renewal
- bio-psychological, 141
- and covenant, 296
- moon as symbol of, 141, 144, 306
- process of, 324
- and purification, 324
- rest as, 304, 313
- and Sabbath, 303 ff
- and sanctification, 325
- seven as symbol of, 296, 303, 347
- spiritual, 306
- west as symbol of, 264

Responsibility
- of man, 196, 198
- and reality, 45
- reciprocity and, 372
- collective, and Sabbath, 305

Rest
- active, 308, 310

  and concentration, 308
  collective, 304
  and dream, 310
  God's, 307
  and the Holy, 329
  and meditation, 311 ff
  as renewal, 304, 314
  Sabbath, day of, 303
  spiritual, 313-4
Resurrection
  death and, 383
  Leviathan and, 402
  tree as symbol of, 273
Retaliation and rebalance, 118
Retort, alchemistic, 154
Revolution of thought in New Testament, 375
Right-hand and left-hand energy, 196 ff
Righteousness, tree as symbol of, 273
River, water of, as symbol of security, 104
Rock
  energetic qualities of, 238
  as symbol of man's origin, 238
  (*see also* Stone)
Rod
  magic qualities of, 238
  magnetic, 239
  as symbol of conjuration, 276
  as symbol of creation and destruction, 276
Roman concepts, 61, 261
Rose, 279
Rule and hierarchy, 145
Ruling, concept of, 145

Sabbath
  and collective responsibility, 305
  covenant as symbol of, 295
  laws of, 303
  and meditation, 303 ff
  as moon festival, 306
  of renewal, 303 ff
  and world-unity, 303
Sacrifice
  and energy, 305
  boiling-houses for, 339
  fat of, 335 ff
  of heart, 307
  and the Holy, 336
  and prayer, 307
  of psychic energy, 307
  as purification, 307
  rain as symbol of, 132
  of soul, 307
Saints, temptations of the, 379
Saliva as symbol of creativeness, 158
Sanctification
  and hallowing, 320-21
  and the Holy, 330
Satan (*see* Devil)
Science
  and belief, conflict of, 37
  metaphysics as, 338
  unification of, 29
Scorpion as symbol of dangerous energy, 133
Sculptor, God as, 70
Sea
  as symbol of dangerous unknown, 359
  molten, 342
  monster, 170
  (*see also* Water)
Sealed book, Old Testament as, 40
Secret
  closed mouth as symbol of, 364
  and communicable knowledge, 364-5
  metaphysical, 364-5
Security
  nail as symbol of, 354
  sun as symbol of, 143
  tree as symbol of, 270
  water of river as symbol of, 104
Seeing
  as configuration of objects, 83
  creative act of, 83
Sefer Yetsirah, 46
Self-development and world-development, 379
Self-dominion
  aims of, 378
  concept of, 378
  degrees of, 252
Sensuality, serpent as symbol of, 401
Septuaginta, 30, 35, 55
Serpent
  biting its tail, 309
  cherub as, 98
  sexual connotation of, 181
  as symbol of dangerous energy, 133
  as symbol of devil, 172
  as symbol of electrical energy, 383
  as symbol of healing force, 174
  as symbol of the irrational, 385
  Leviathan as, 175 ff

as symbol of lightning, 173
metallic, 340
as monster, 169, 172, 385
symbol of sensuality, 402
as symbol of soul, 180
as symbol of transformation, 174
and worm, 181

Seven
as symbol of conjuration, 297
as symbol of danger and anxiety, 298
related to moon feasts, 307
as symbol of moon's renewal, 298
as symbol of oath, 296, 298
periods in scheme of creation, 264
as symbol of renewal, 296, 303, 346
as symbol of transition, 297 ff

Sex
habits, 244
and holiness, 323
Rahab as symbol of, 180
serpent as symbol of, 180
-symbolism in anthropology, 101
-symbolism of world-mountain, 100

Shadow
image as, 221, 224
man as God's, 222
as symbol of illusion, 221, 224, 228, 240
as symbol of protection, 222

Shekinah, 47

Sheep as symbol of lost creature, 211

Shepherd, God as, 211

Shock of birth, 355

Shoe as symbol of trace of life, 47

Sign
concept of, 123, 137, 139
of Confucius, 162
as proof, 124
as prophecy, 124
as wonder, 124

Sin
and death, 382
dogma of, 385

Siouan Indians, concepts of, 105

Sleep
and creation, 67, 311
hypnotic, 50, 69

Smoke and lightning, 281

Society
and cosmology, 264
and culture, 42
development of, 42
hierarchial system of, 218
and religion, 42

Solar
concept, 141
ethics, 143
and lunar man, 144
and lunar principles of soul, 356
mythology, Babylonian and Greek, 143

Soul
and alchemy (*see* Alchemy)
bird as symbol of, 273, 356
birth of, 159
as center of organism, 170
child as symbol of, 357-8
creation of, 194
descent of, 360
development of, 379
duality of, 165, 371
and emotions, 246
fish and bird as symbols of, 167
flower, 281
garments as symbol of protection of, 359
gold as symbol of, 278
and the Holy, 329, 346
immortality of, 385
individuation of, 313
lotus as symbol of, 281
male-female principle of, 159-60
and meditation (*see* Meditation)
melting process of man's, 114
and monster, 158 ff, 180, 188
and nature, 221
sacrifice of, 307
solar and lunar principles of, 356
serpent as symbol of, 180
and spirit, division of, 165
and star, 127
transformations of, 356-7, 364
three functions of, 161
and underworld, 184, 267
of the Universe, 127, 400
vital and spiritual principles of, 160 ff
and water, 183

Soul-child, 252
Christ as symbol of, 357

South as symbol of force, 264

Spark
of god-energy, 403
of life, lightning as symbol of, 79

Sperm, light as symbol of, 79

Spheres

  concept of, 64, 67, 100, 204
  as degrees of world-energy, 146
  and God, 352
  growth circles of tree as symbol of, 276
  leaves of lotus as symbol of, 281
Spirit
  female principle of, 244
  Holy, 317-8
  and soul, division of, 165
Spirit of God
  and concept of polarity, 59 ff
  Holy Dove as symbol of, 63
  transfer of, 219
Spiritual
  and natural phenomena, parallelism of, 349
  renewal, 306
  rest, 313-4
Spiritual force
  absorbing vital, 251
  attributed to female principle, 160
  manna as, 277
  moon as symbol of, 318
  tree as symbol of, 270, 275, 279
Star
  as symbol of child, 149
  concept of, 150
  fruit of cosmic tree as symbol of, 272
  and human body, 152
  influence of, 152
  as product of polar forces in conjunction, 150
  and soul, 127
  (*see also* Zodiac)
Stone
  magnetic, 236-7
  phallic, 399
  (*see also* Rock)
Strength
  concept of, 374
  horns as symbol of, 132
  lion as symbol of, 134
  nomadic concept of, 373
Struggle
  with the irrational, 385
  and non-resistance, 255
Subjection
  concept of, 262-3
  to God, 263
Subjective and objective reality, 44
Sumerian concepts, 80, 90, 143
Sun
  as symbol of Christ, 141, 169
  east as origin of, 154
  flower as symbol of, 279
  as symbol of God, 149
  gold as symbol of, 278
  healing and destroying power of, 268
  as symbol of life and death, 141
  as symbol of life-force, 80, 319
  as symbol of male principle, 140, 149
  polarity of, 140
  as symbol of purity, 279
  rising from world-mountain, 97, 99
  as symbol of security, 143
  Taurus, bull, as symbol of, 135
  Zodiac in relationship to, 126
Sun-cycle, 128
Sun-energy
  fields of, 127
  plants as accumulator of, 268
  radiation of, 124, 146
  sun-flower as symbol of the Savior, 141
Superior principle, bird as symbol of, 167
Supernatural, conception of the, 43
Swearing
  hand of God, 354
  related to rainbow, 205
Symbolic descriptions of energies, 216
  formulas, 51, 57, 92, 301
  interpretation of the world, 31
  language, 56
  likeness, correspondence as, 227
  thinking, 31, 227
Symbolism
  of above and below, 244 ff
  of animals, 117, 131 ff, 142, 154, 167 ff, 210 ff, 243, 264, 273, 309, 356, 384-5, 401
  of bird, 170 ff, 264, 273, 356
  of blessing, 156, 193 ff, 255, 307, 325, 401
  Christian, 47, 63, 272, 318, 357, 375 (*see also* New Testament)
  of death, 50, 104, 141, 181, 234, 263, 381 ff
  of east, 155-6
  of eating, 117
  of eye, 83 ff, 399
  of female, 117, 140, 149, 161, 169, 244, 261, 273 ff, 408

  of fire, 77, 100, 232, 273, 290, 319, 329, 337, 383
  of fish, 131, 167 ff, 264
  of flower, 279 ff
  of the four directions, 265
  of fruit, 277 ff
  of herbs, 116, 268 ff, 276, 281, 406
  of the Holy, 307, 315 ff, 345, 408-9
  of horns, 131, 210, 345
  of jewels, 114, 234-5, 406
  of letters, 50, 151, 203
  of light, 77 ff, 120 ff, 146, 317 ff, 363
  of lightning, 77 ff, 81, 111, 131, 173, 197, 206, 238, 282, 318, 322, 328, 342, 401, 407
  of magnet, 235 ff
  of male, 117, 149, 160, 169, 244, 261, 273, 279, 407
  of male-female, 76, 86, 117 ff, 159 ff, 169, 177, 259 ff, 299
  of moon, 80, 123, 140 ff, 211, 278, 298, 306, 318, 329, 362
  of name, 35, 91, 115, 203, 230, 242, 290, 348-9, 352, 374, 410
  of north, 155
  of numbers, 50, 193, 294, 408
  and parable, 70
  of plants, 116, 406
  principles of, 27, 29, 31, 33, 43-4
  of Sabbath, 296, 303 ff
  of serpent, 172 ff, 181, 384-5, 401
  of seven, 264, 295 ff, 346
  sexual, 41, 79, 100-1, 169, 181, 323, 399
  of south, 155
  of star, 127, 150 ff, 271
  of stone, 399
  of sun, 128, 141, 144, 146, 151, 169, 269, 279, 318
  of temple, 152, 278, 328
  of thunder, 79, 318
  of time, 73, 93, 128
  of tree, 116, 267, 270 ff, 407
  of west, 155-6
  of wisdom, 69, 72, 244, 310, 370, 407
  of world-mountain, 96 ff, 113, 166, 399
  of Zodiac, 123 ff, 137, 139, 172, 264, 281
Symbols, migration of, 33

Taboo
  the Holy as, 322, 328, 333
  meaning of word, 409
  to pronounce name of Jehovah, 352
  of volcano, 322
Tail, serpent biting it, 309
Talisman, 47, 83
Talmud, 30, 36, 62, 140, 163, 200, 317-18, 326, 367, 379, 383
Taming
  cattle as symbol of, 212-213
  of soul through meditation, 246 ff
Tanin
  as force of transformation, 173-4, 188
  as symbol of psychic tension, 174
Tao and Wisdom, 73
Temple
  concentration of the Holy in, 329
  as house of dread, 339
  as house of holy energy, 339, 346
  as miniature universe, 152, 328, 340
  ornaments on pillars of, 278
  pillars of, 341
  as symbol of world-mountain, 102
Temptation
  devil and, 240
  of Saints, 379
Tent of meeting as symbol of world-mountain, 102
Terrors, metaphysical, Leviathan as symbol of, 176
Teutonic religion, 199
Theocratic viewpoint, 253
Theogenesis, 351
Theology
  and anthropology, 42
  and psychology, 42
Therapeutae and Torah, 46
Thinking
  animistic, 43
  archaic, IX, 42
  Biblical ways of, 28
  categories of, IX
  and creation, 70
  paradox in, 32
  revolution of, in New Testament, 375
  symbolic, 31, 227
Thunder
  as symbol of giving birth, 79
  and lightning, 318
Tides, related to moon, 124
Time
  concepts of, 93
  and periods, 128

Tohu and Bohu as foundation material, 182
Torah
  interpretation of, 33, 51, 57
  and law, 118
  and Therapeutae, 46
Tower of Babel and world-mountain, 101
Trance and creation, 69, 311
Transcendence, concepts of, 228
Transcendental world, man's contact with, 166
Transfer
  of energy, hallowing as, 316
  of forces, blessing as, 307
  of god-spirit, 219
  of the Holy, 320 ff
  law of, 204
  of magnetic energy, 237
  metaphysical, of energy, 221
Transfiguration of reality, 45
Transformation
  of accident into law, 366
  and alchemy, 334
  concept of, 338
  dominion as, 254-5
  dynamic process of, 154, 371
  of earth, 111 ff
  earth as alchemistic vessel of, 384
  force of, 173-4
  of God, 395
  and the Holy, 325
  and law, 187, 386
  of man, 112 ff
  moon as symbol of, 141
  process of, 323 ff
  of soul, 356-7, 364
  state of, 351-2
  tree as symbol of, 273, 276
Transformations
  analogy of, 112, 114
  names of God as, 349
Transition
  death as, 383
  seven as symbol of, 298
Transitoriness, herb as symbol of, 271
Translation
  interpretative, 32
  new, of story of creation, 389 ff
  subjective, 35
  variations in, 55
Transmission
  of energy, 193 ff, 206-7
  of the Holy, 409
Tree
  almond, candlestick as symbol of, 272
  of ancestors, 273
  Christmas, of light, 272
  cosmic, 272
  as symbol of eternity, 271
  as symbol of female principle, 273 ff, 407
  growth-circles of, as symbol of spheres, 276
  height of, as symbol of dominion, 271
  as symbol of immortality, 270
  jewel-, 406
  as symbol of moon-force, 275, 279
  of knowledge, 268, 270, 276
  of life, 268, 270, 281
  and lightning, 407
  metaphysical significance of, 271
  of the people, 273
  as symbol of polarity, 276
  as symbol of protection, 273
  as symbol of psychic development, 116, 272, 275
  as symbol of resurrection, 273
  as symbol of righteousness, 272
  as symbol of security, 271
  as symbol of spiritual force, 268 ff, 275, 279
  as symbol of transformation, 275
  umbilical cord burned under, 273
  of wisdom, 406
  wishing, 406
  world, 271, 406
Tribal
  concepts, 43
  history, 52
  organization, as related to four directions of compass, 264
  organization related to Zodiac, 137, 264
Tripartite
  aspect of God's development, 352
  aspect of scriptures, 52
  scheme of creation, 170
  system of world, 161, 170, 193, 264, 267
Turning point, seven as symbol of, 298
Twins, Gemini, as symbol of quality, 134

Twelve manifestations in creation of man, 265

Umbilical cord, 47, 273
Unconscious, forces of the, 267
Underworld
  related to creative force of soul, 267
  descent into, 364
  fish corresponding to, 211
  as foundation material, 182 ff
  and heaven, life as struggle between, 189
  as kingdom of the monster, 183
  origin of soul in, 184
  region of water, 183
  and womb, correspondence of, 183
Undirected vitality, wild beast as symbol of, 213
Unification
  and balance, 289
  of sciences, 29
Unio mystica, 52, 314, 365 ff
Union
  hand as symbol of, 355
  of male-female principles, 76
  mystical, 51-2
  of opposites, 164 ff
Unity
  concept of, 377
  Elohim as multiplicity in, 353
  as goal of development, 209, 358
  of nature, 365
  of world Sabbath accomplishing, 303
Universe
  balance of, 133, 288
  earth as center of, 170
  man and, 209 ff
  patterns of, 29
  soul of, 127, 400
  temple as symbol of, 329, 340
Unknown
  the, anxiety of, 298
  the, monster as symbol of, 185
Unreality
  God's shadow as symbol of, 227
  world of, 223
Untamed
  emotions, soul as reservoir of, 246
  forces, beast as symbol of, 212-3
Untying of consciousness, 50
Upper and lower principles, 244

Validation of meaning, X
Values
  and culture, IX
  hierarchy of, 254
Vanity and illusion, shadow as symbol of, 224
Vegetation, animal cults related to, 211
Veil of illusion, Maya, 223
Virginity and metaphysical birth, 134
Vision
  frontiers of, 166
  of God, 31, 216
Vital force
  absorbed by spiritual, 251
  herbs as symbol of, 269-70, 279
  male principle of, 161, 245
  of soul, 160 ff
  sun as symbol of, 318
  wild beast as symbol of, 213
Volcanic
  concept, 111, 399
  fire, Biblical God of, 78
  forces, cherubim as symbol of, 340
  gases, 332
  glow, 231
  man, 229 ff
  reaction, 83
Volcano
  related to alchemistic oven, 383
  the Holy concentrated in, 329
  mountain of explosion, 331
  and Paradise, 322
  taboo around, 322
  world-mountain as, 98
Votive hands, 207
Vow, God's, and rainbow, 205

Wanderer
  cattle as symbol of, 211
  metaphysical, 166
  and moon, 319
Wandering
  Jew, 143
  moon as symbol of man's, 142
Water
  as symbol of birth and rebirth, 356
  and blood correspondence of, 162
  concentration of, 111-2, 115
  crab as symbol of, 134
  as symbol of creative and destructive force, 158
  curdling of, 398, 400

- as symbol of death and destruction, 104
- development of, 392
- as symbol of duality, 104
- of expiation, 337-8
- holy, explosion of, 329 ff
- of life, 339
- as symbol of life and procreation, 104
- lotus related to, 279
- as male principle, 408
- of ocean as symbol of insecurity and anxiety, 104
- origin of, 390
- primeval, as symbol of terror, 356
- of river as symbol of security, 104
- and soul, 183
- (vs. air) as symbol of substantial principle, 162
- underworld as region of, 183

West as region of renewal, 264

Wheel
- in motion, world as, 244
- zodiac as, 281

Wild
- animals as symbol of freedom, 212-3
- beast as symbol of undirected vitality, 213

Will, freedom of, 374

Wind and breath, correspondence of, 162, 221

Wisdom
- vs. chaos, 371
- and dream, 311
- fear as beginning of, 263
- as female manifestation, 244
- and Tao, 73
- tree, 406

Wishing tree, 406

Woman as guiding image for man, 149

Womb
- of earth, 101
- symbol of measurement, 260
- as prison, 103
- as symbol of protection, 260
- and underworld, correspondence of, 183

Wonder
- the Holy as, 328
- sign as, 124

Words, heavenly, 151

World as dream, 310

World-ages
- Chinese, 130
- Hebrew, 130
- Hindu, 130
- and history, 126 ff
- mythical, 134
- zodiac signs corresponding to, 135 ff

World cycle, Hebrew, 136

World-egg
- concept of, 64, 398
- Elohim brooding over, 61
- God splitting the, 95
- and heaven, 63 ff, 94
- and lightning, 80

World-energy
- concept of, 164, 333
- direction of, 200

World-fish
- Babylonian, 76, 402
- concept of, 132, 172

World-house organization of, 119, 123

World-mantle, 66

World-monster, Babylonian, Tiamat, 76

World-mountain
- axis of, 98
- cherub and, 98
- concept of, 96, 167
- fire around, 100
- hollow, 98
- as melting-pot, 113
- as symbol of metaphysical fears, 103
- pictorial representations of, 97-8, 101
- as prison, 102-3
- rising in stories, 96
- sexual symbolism of, 100
- sun rising from, 95, 100
- temple as symbol of, 102
- tent of meeting as symbol of, 102
- and Tower of Babel, 101
- in triple aspect, 100
- as volcano, 98

World-periods, 92

World-prison, 102 ff

World-vetors, 111 ff

World-spirit, Greek doctrine of, 70

World-system, astrological, 123 ff

World-unity
- and energetic field, 127
- and hieroglyphics, 152

World-volcano and Paradise, 100, 322

World-waters, 104

Worm

  and monster, 181
  and serpent, 181

Yang and Yin, 117, 140, 160, 162
Yoga, 312

Zen Buddhism, concepts of, 246 ff
Zodiac
  and astrology, 123 ff
  Babylonian, 172
  -constellations, 140
  duodecimal division of, 126
  and four directions of heaven, 137
  functions of, 127, 140
  hieroglyphics of, 128
  meaning of word, 125
  movement and counter-movement of, 138
  and personality, 127
  related to sun, 126
  and tribe organization, 137
  as system of macrocosmic and microcosmic relationships, 264
  and world-wheel, 281
Zodiac signs
  corresponding to world-ages, 135 ff
  relates to human body, 127
  as psychological symbols, 137
Zohar, 151, 160, 161, 225
Zoroastrianism, concepts of, 211

Date Due

[redacted]	[redacted]		9/30
NO 10 '52	[redacted]		
MAR 7 '58			
[redacted]	[redacted]		
[redacted]	NOV 2 '70		
[redacted]	[redacted]		
[redacted]	[redacted]		
[redacted]		3/22	
[redacted]	APR 10 2018		
[redacted]	MAY 02 2018		
	MAY 22 2018		
[redacted]			
[redacted]	JUN 13 2018		
[redacted]	JUL 11 2018		
[redacted]	AUG 07 2018		
NOV 7 '63	AUG 30 2018		
[redacted]	SEP 25 2018		
	OCT 25 2018		

Princeton Theological Seminary-Speer Library

1 1012 01017 8251